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Furlough to missionaries means a change of pace

By Indy Whitten

One topic that is almost sure to come up for discussion wherever foreign missionaries gather overseas is FURLOUGH. It is really an emotional experience to return periodically to the homeland to live for a few brief months.

Some missionaries say when national Christians speak of their upcoming "vacation" in the States, that a part of a missionary's work is to "go home and tell."

But there is another facet to furlough. Furlough represents a definite change of pace, if not actually a period that majors on resting and relaxing. It serves for re-outfitting, recuperation and renewal, in preparation for more useful service in the future.

One curious fact is that the furloughing missionary may actually face adjustments to make upon returning to the United States. Some call it culture shock in reverse. The missionary discovers that identification with the adopted country has been unintentional and rather complete, and thus it takes time and effort to once again fit into the state-side patterns of living. This is usually not any kind of major problem, but can have rather humorous expressions.

For example: the missionary who arrives at the post office at 8 p.m., expecting to buy a postage stamp to mail a letter, or the MK who weeps and wails and refuses to eat breakfast because she cannot have the juice from some exotic tropical fruit that absolutely no store in the USA stocks.

Mississippi missionaries, furloughing 1980-81 are aware of adjustments to be made on furlough. At least two said that it took half the furlough to get fully back into state-side living. One said, "For the first couple of weeks I feel a little like a being from another planet — it's nobody's fault. I do come from 'another world'."

All furloughing missionaries agree that the greatest adjustment comes for MK's returning to the States. The MK feels as if he were going to a foreign land to live, despite the fact that he and his parents are American citizens.

zens. He has lived in another cultural pattern and feels unexplainable fear that he will not know how to fit into life in the United States — especially with his peer group.

An eight-year-old MK was taken to a movie, dubbed into Spanish, the language of the country where her parents served as missionaries. The only thing left untranslated to Spanish was a song in the midst of the movie. Very excitedly Kathy shook her mother's arm and said, "Mama, nuestro idioma!" (meaning, "Oh, Mother, they are singing in OUR language!") What a clear indication that this child thought of her language as being English but was more at home in Spanish.

One MK said, "I did not know how to speak the language of the other college students when I got to the States. My experiences had been so different. I found that if I told about what I knew and had experienced that the kids thought I was trying to boast of my travels and language abilities. It took me several months to be able to join into state-side conversation."

Deputation work is a part of the furloughing missionary's ministry and is both enjoyable and inspiring. The furlough schedule is put together by the missionaries themselves and is not handed to them by the Foreign Mission Board as some have thought. If the missionary is overworked, it is his own fault in scheduling and "biting off more than he can chew."

There are no travel expense funds available for furloughing missionaries. The paying of travel expenses is the responsibility of those who do the inviting. A logical thing to consider is that with rising gasoline prices and public transportation costs, full expenses for a missionary ten years ago will only get him half-way there in 1981!

A place to live while on furlough is also important and many churches and associations of churches are providing missionary housing. One of the first homes provided for furloughing missionaries in all the Southern Baptist Convention was at 1625

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1981 Cooperative Program receipts set all-time record

NASHVILLE, Tenn. (BP) — Boosted in part by a \$1.3 million "13th" check from Texas, national Cooperative Program receipts for January were more than \$2 million greater than any single month in history.

The huge increase pushed January's undesignated giving to \$9,390,822, a 44.7 percent increase over January 1980 and \$2,281,478 more than the previous single month's record of \$7,109,343 set in February 1980.

Harold C. Bennett, executive secretary-treasurer of the Southern Baptist Convention's Executive Committee, which disburses the funds, said he was "very gratified" at the increase. "This is really a confirmation of testimonies I've been hearing from across the entire convention, from pastors and state convention executive directors," he said. "Pastors have told me their church has increased its percentage through the Cooperative Program. So the states receive greater gifts and they have sent a larger portion to the Southern Baptist Convention."

"This type of financial support underlines the basic interest of all Southern Baptists, that they are deeply concerned about missions and evangelism."

The Baptist General Convention of Texas sends the same size monthly check for Cooperative Program receipts, then makes up any difference between what they've sent and actual receipts with a 13th check at the end of the year. Even considering the Texas check, the increase is large and general, said Tim Hedquist, Executive Committee director of financial planning.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, described the January report as "extremely encouraging." He said, "Hopefully, this may be an indication that Southern Baptists' commitment to Bold Mission Thrust is going to move us beyond giving that simply keeps pace with the inflation factor and allows us to enter into projects that will facilitate the spread of the gospel."

The January record pushes giving for the first four months of the fiscal year to \$27,657,937, up 19.8 percent over the same period last year. Government reports just released indicate the Consumer Price Index last year rose 12.4 percent.

"Such significant giving for mission endeavors will prove striking, and will make possible new and expanded opportunities," said William G. Tanner, president of the Southern Baptist

Home Mission Board, "just as recent increases made possible our stronger emphasis on evangelism and missionary appointments."

Designated contributions increased 16 percent over January 1980, to \$8,055,365. For the year, designated gifts are up 26.6 percent, to \$11,534,705.

Total gifts, both designated and undesignated, through the national Cooperative Program, are up 21.7 percent for the year to date, to \$39,192,642.

Mantee establishes second trust fund for missions

Mantee Church has established the Memorial Mission Trust Fund to be used by laypersons from the church volunteering to participate in mission projects at home and abroad.

This is the second such fund established by the church. The first fund is designed for use by ordained ministers for the express purpose of preaching the gospel around the world. Since 1969, 1100 professions of faith have been reported as a direct result of this fund. One church has been established.

The new trust fund, designated the Memorial Missions Fund, is established with the anticipation that people may wish to contribute in memory of a deceased loved one. Contributions are not limited to only this reason, but are open to all who wish to participate for

whatever reason. According to Paul Thibodeaux, pastor, many questions concerning memorial gifts are always asked at the time of a death in the community: "Pastor, should I give flowers? Should we give books to the library in memory of —?" What does the church need that we could provide with these memorial gifts?

"Why not provide an everlasting memorial? Why not give so others can tell lost people around the world about the Lord Jesus Christ? Why not give so His work might be expanded and strengthened around the world?" With this rationale as the basis for such a venture, Mr. and Mrs. William P. Gibson, family, and friends inaugurated the new trust fund. Their daughter,

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Jones, Simpson attempt to double Annie offering

By Tim Nicholas

Two Mississippi Baptist associations are attempting in 1981 to double their highest giving to the Annie Armstrong Easter Offering for Home Missions.

The two, Jones and Simpson Counties, responded to a challenge by Foy Rogers, Rogers, director of the Mississippi Baptist Convention Board's Cooperative Missions department, wrote Gerald Palmer, director of the Missions Section of the Home Mission Board, that he dreamed of doubling the home missions offering in 1982.

That letter was in response to Palmer who spoke at Gloria's last summer noting that there would be no more than \$200,000 for new projects in home missions in 1981.

Maurice Flowers, director of missions for Jones County, suggested to Rogers that his association undertake a pilot project in 1981 to see if such a doubling could be done. Rogers agreed it was a good idea and asked for a second association to volunteer. That association was Simpson County, Glen Schilling, director of missions.

Both associations received their missions committee and executive committee's approvals to recommend doubling gifts of their churches to the Annie Armstrong offering in 1981.

No dollar amounts have been set by the churches. In fact, at a meeting with Bill Junker, who directs the HMB's Promotion department, the fact was iterated that it is the responsibility of the Woman's Missionary Union to set goals for the special home and foreign missions offering, and that Rogers was not setting any goals, simply throwing out a challenge.

Flowers, though, said he has requested from all church pastors, WMU directors and Brotherhood directors, a goal amount for the offering this year. He planned to print the goals in his next associational newsletter. The following newsletter, he says, will include both the goals and the amount received.

To help the pilot projects in the two associations, Gerald Palmer was engaged. (Continued on page 2)

Revival very nearly comes in evangelism conference

By Tim Nicholas

Revival very nearly came to a group of Mississippi Baptists gathered in Hattiesburg Feb. 24 for the annual Evangelism Bible Conference.

With much of the preaching and Bible teaching focusing on a general decline of evangelistic fervor, at least two pastors in attendance confessed their guilt in that area.

Others seemed to find encouragement by participation in a door-to-door witnessing project put together by Lebanon Association leaders, including director of missions Joel Ray.

A report by some of the 75-or-so people who participated Tuesday afternoon, indicated that at least a dozen people professed faith in Jesus Christ as a result of the visitation.

One pastor said he didn't want to go out witnessing. "I haven't been the Christian I should have been," he said. But the team he worked with led a young couple to the Lord.

Dave Odom, associate pastor of West Jackson Street Baptist Church, Tupelo, reported he and his pastor Richard Clement had been eating

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Vaiden couple begin W. Virginia mission

By Dan Wade

came to West Virginia in June, 1980, with a group from Carroll-Montgomery Associations in Mississippi. Here we heard about "State 200," a Bold Mission Venture which is being put into action by the West Virginia State Convention, Tommy Halsell, executive secretary. This year, 1981, West Virginia Southern Baptists plan to double the number of churches and missions in the state. Planning to go from 100 to 200 in one year! Mrs. Wade and I felt a definite call to be a part of this exciting Bold Mission Thrust.

One year ago we were drawing near the close of a 16-year pastorate at Vaiden Baptist Church in Mississippi. This wonderful church had helped Rosa and me to buy a house which we had completely cleared of debt. We had planned to do supply and interim work as the Lord opened the way, and spend the last years of our ministry in comfortable retirement.

Here we are in West Virginia in the beautiful little city of Philippi. We have one of seven new missions which have been started. This mission was begun with the help of the Lord, our sponsoring church (Calvary Southern Baptist, Grafton, W. Va.), and the

Baptists of Carroll-Montgomery Associations. We have made a downpayment on 1.48 acres of land just west of town. We are currently working in a trailer house. We're enrolled over 50 in Sunday School, baptized ten into the fellowship of our mission, and received two by letter. Ours is the only Southern Baptist witness in Barbour County. There are more than 100 communities in this beautiful state which are targeted for Bold Mission Thrust.

I know Jesus commanded, "Go ye therefore and teach all nations," but I want to invite retired Baptists, and laymen and laywomen, young and old alike, to take your vacation, close up the house, and "come ye therefore" and teach, preach, witness, visit, love, and live to the glory of Christ. Invest your time, money, prayers, and personality in Jesus' name and He will bless you beyond measure.

We had our first worship service Nov. 2, 1980. In less than three months we have outgrown our little trailer house and cannot expect to make much more enlargement until we can build the first unit of our permanent house of worship. Please keep us in your prayers.

Annie Armstrong:

A testament of personal service

By Beth Sayers Wildes

BIRMINGHAM, Ala. — The year was 1865. The Civil War had just ended. Thousands of war-weary Confederate soldiers passed through Baltimore, Md., homeward bound.

A group of Baltimore women were determined to help the soldiers by providing meals.

One of these women was Mary Elizabeth Armstrong, the widow of a wealthy tobaccoist.

Mrs. Armstrong was a devout Christian who used every opportunity to minister to spiritual as well as physical needs. To one young man, a former prisoner of the Union Army, Mrs. Armstrong presented her daughter's

written her child's name. Mary Elizabeth Armstrong never

saw or heard from the soldier again. But she continued to be concerned about reaching people for Jesus Christ.

She became an early leader in Woman's Mission to Woman — the first organized women's group among Southern Baptists. She attended the first general meeting of Southern Baptist women on behalf of missions in 1868, and again in 1884.

Her pioneering spirit, and her personal involvement in missions activities in Baltimore, set an example which her daughter, Annie, not only followed, but surpassed.

In 1888, Annie Armstrong became the first corresponding secretary of Woman's Missionary Union, Auxiliary

Baptist Convention. Annie Armstrong shared her mother's concern for America's lost

So much, that in a day when travel was difficult and ladies stayed home, she undertook strenuous stagecoach journeys to promote the cause of missions.

Her most memorable trips were to home mission posts in outlying frontier territories.

It was at one of these posts that a man came to see her. He traveled 30 miles on horseback over rugged terrain to meet her.

This man was the soldier who Annie's mother had given her child's Bible to 37 years before.

He told Annie Armstrong that because of that Bible, he had become a Christian. Now, he, too, was spreading the gospel as a home missionary on America's frontier.

for America's 1981 that Annie Armstrong, and her mother, Mary

Elizabeth, shared is still very much alive among Southern Baptists.

Each year, an offering for missions work in the United States and its territories is collected in Southern Baptist churches. Its name: Annie Armstrong Easter Offering for Home Missions.

Over the years, more than \$174 million has been given to home missions through this offering.

The national offering goal for 1981 is \$17,250,000. It will go to support the work of more than 3,000 Southern Baptist missionaries in the United States and its territories.

The offering will be collected during the Week of Prayer for Home Missions, March 1 through 8. (WMU)

(Beth Sayers Wildes is public information director for WMU, SBC.)



John Havlik



Joel Gregory



Bailey Smith



James Smith



Two Mississippi Baptists prepare to make evangelistic visits in a Petal apartment complex. The project, which drew participation from about 75 of those attending the evangelism Bible conference at First Baptist Church, Hattiesburg, resulted in at least a dozen professions of faith.



Evangelists' officers

Tommy Winders of Tupelo, right, was elected president of the Fellowship of Mississippi Baptist Evangelists as they met last week just prior to the annual Evangelism Bible Conference in Hattiesburg. Myrna Loy Wedge, center, of Ocean Springs.

Censure causes editor to resign

INDIANAPOLIS (BP) — Gene Medaris, editor of the *Indiana Baptist* since June 1977, resigned Feb. 2 after he was censured by the state convention's executive committee.

Censure followed printing of two letters the committee deemed "controversial," but convention executive director R. V. Haygood and chairman of the executive committee, David Simpson, say the letters incident only illustrates long-term "poor judgment" on the editor's part.

"The issue is over the philosophy of what a state Baptist newspaper should be," said Medaris, a former missionary, pioneer preacher and secular religion editor. "Is it to be a house organ or is it to be a newspaper? This is a problem all papers have when they are directly under the executive board."

An unsigned letter in the Dec. 16 issue of the weekly newspaper questioned two actions of the executive board of the State Convention of Baptists in Indiana. It questioned the reasoning behind a special interest account called Fund 58, and the action of the executive board in creating the job of administrative assistant the week following the annual meeting of the state convention without mentioning it to the convention.

Medaris asked the writer in an editor's note for more time to secure accurate answers to the questions.

"If he did not understand the question, he should have given someone a chance to answer who did understand before he printed the letter," said Simpson, pastor of First Southern Baptist Church in New Whiteland. The executive committee felt that Medaris' printing of the letter without answering the questions created controversy.

"Our view is that anonymous letters should not be printed," said Simpson. "If a man has the intelligence to write a letter, he should also have the courage to put his name on it. To withhold the name is poor judgment in the editor's part. There is an understanding between the executive board and the editor that this is not the way things are to be done."

The committee's censure reads in part: "One purpose of the *Indiana Baptist* is to create unity . . . and the unsigned letter of Dec. 16, 1980 was controversial, created disharmony." The censure instructed the editor "to share controversial letters of issues with the executive director before printing and have concurrence."

"We never thought the censure would precipitate his resignation," Simpson said. "We were simply trying to give some direction to Brother Medaris and were trying to work with

him." Simpson said the censure was the product of his committee, but "the problem" was presented to the committee by Executive Director R. V. Haygood.

"The problem" was aggravated with the publication of a second letter from another source, asking for answers to the first and calling Fund 58 a "slush" fund. Haygood says he had asked Medaris not to publish the letter.

Fund 58 is a special account that collects the interest from the investment on non-Cooperative Program money. The executive board authorizes expenditures from the fund. Money from the fund bought an automobile and a television set as retirement gifts for former Indiana Executive Director E. Harmon Moore, an action the writer of the second letter disapproved.

Concerning the administrative assistant, Haygood said budget for the position was approved at the convention. Persons are employed by the board and not by the convention.

Though Haygood said there is nothing in the censure that would "muzzle an editor," Medaris said he "is not even allowed to take an issue to the state executive committee or the state paper committee without first talking it over with the executive director."

Haygood, executive director since Jan. 1, said his own job description says "It's clearly understood by all that members of the convention staff report directly to the executive director-treasurer and not directly to the executive board or its committees."

"It seems to me that for a paper to function properly, it should have a board of trustees elected from the floor of the convention and not just controlled by the executive board," Medaris said.

The *Indiana Baptist* is published by the State Convention of Baptists in Indiana, which means, ultimately, the state executive board which acts as the convention between annual meetings. That structure makes Medaris answerable to Haygood.

"The executive director gave him some directives he was not willing to follow," said Haygood. "The censure was not satisfactory to him in that any issue of a controversial nature would need to be cleared with the executive director."

Medaris, 51, is a graduate of Baylor University, Southwestern Baptist Theological Seminary and the University of Alaska. He was a missionary in Trinidad and Venezuela, religion editor in Fairbanks, Alaska, and writer-editor for the Bureau of Land Management. He was given three months salary and benefits upon resignation.



The Jacksons greet participants at the Evangelism Bible Conference last week in Hattiesburg. In dark suit at left is Carol Jackson, retired Texas Baptist pastor, who lives in Jackson, Miss., with his wife. At right is Richard Jackson, son of the elder Jackson, who is pastor of North Phoenix Baptist Church, Phoenix, Ariz. Richard Jackson preached during two sessions of the conference.

Revival very nearly comes in Evangelism Conference

(Continued from page 1)

breakfast at a fast food restaurant and talked with a waitress. The girl seemed distressed by their witness and she asked to get off work, changed into her street clothes and Dave Odom, sensing the girl was "under conviction," followed her outside where he found her slumped over the steering wheel of her car, sobbing. He asked if he could talk with her some more and she "trusted Jesus," he said.

Ovations followed many of the musical portions of the program, including the vocal work of Russell Newport, soloist for the conference from Springfield, Mo.

The preaching and Bible studies followed the same general theme of the necessity of Southern Baptists to renew efforts at evangelism, and calling on God to lead them.

The current direction of Wednesday night prayer meetings was criticized by a couple of the speakers. John Havlik of the Home Mission Board's evangelism section, said he hopes if he goes to the hospital, his wife doesn't tell anyone at his church. "In church today we have a review of the aches and pains of the saints. Once in a while, someone ought to pray for the unsaved, the poor, those treated unjustly."

James Smith, Brotherhood Commission executive director, noted that prayer meetings are dominated by prayer for the sick. "We are more worried about keeping the saints out of heaven than keeping the sinners out of hell," he said.

He added, "How long has it been since anyone at prayer meeting broke down in concern over the salvation of a lost person?" A man in a second row pew, whispered loudly to the person sitting next to him, "20 years."

Bailey Smith, president of the Southern Baptist Convention, and pastor of First Southern Baptist Church, Del City, Okla., noted that "God doesn't intervene in a lot of our prayers because we can handle them ourselves."

Furlough Means

(Continued from page 1)

Easy Street, Yazoo City, Miss. A furloughing missionary needs stateside fellowship and friendship. There is a need to be accepted as a normal human being in God's service and not as some unusual creature from worlds beyond.

Both the missionaries and the MK's need to have a sense of belonging to a church family. Furloughing missionaries do not make very good church members because they are away so frequently doing deputation work. But it means much when they are invited into homes and can attend church suppers.

Furloughing missionaries love the homeland. Recently in a missions weekend at First Baptist Church, Jackson, Miss. the flags from the different countries of the world were brought in the auditorium at the beginning of the worship service. There were audible signs of admiration from the congregation as the flag-bearers passed down the aisles, but the thing that brought tears to the eyes of the furloughing missionaries was "Old Glory" as it was put into place.

Perhaps more than most, furloughing missionaries are aware of how greatly God has blessed our country in order that we may be a blessing to the entire world.

Sometimes people who have been living outside the United States for several years can observe certain trends that are not so evident to those who have been here all the time.

The furloughing group of missionaries for 1980-81 would like to share several impressions about our own beloved USA as the new year begins:

It is so easy to be uninformed about the rest of the world and thus relatively unconcerned.

lives). He said that the reason David defeated the giant was that "he fought a giant."

Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz., spoke of Southern Baptists and recent controversies over alleged liberalism within the convention. He said Southern Baptists too often "cast aspersions on one another," saying to one another, "If you don't use my terminology, you don't love Jesus as much as I do." He said Southern Baptists' problem is not primarily in terminology, but that many Southern Baptists, concerning the promise of Jesus, "sit in doubt that He'll ever pull it off."

Roy Edgemon, who is director of the Church Training department of the Sunday School Board in Nashville, noted that his department has recently changed about 75 percent of its curriculum writers. He said that he wanted people who write about church related topics to be active in those areas.

A Bible study leader, Joel Gregory, pastor of Gambrell St. Baptist Church, Ft. Worth, Tex., spoke on the methods of the Apostle Paul, who, he said, "had habitual boldness — we have spasms of boldness."

Gregory said according to Paul's methods, Southern Baptists should continue with their persuasive arguments to the lost until "the only people left are those with hearts as hard as gristle," or who "speak evil of the way of Christ."

Havlik, outlining "guidelines for a great awakening," said that Baptists in their efforts to reach the world for Jesus "meet endlessly, endlessly trying to determine strategies." Said Havlik, "The strategy is to GO."

The program was sponsored by the Mississippi Baptist Convention Board. Roy Collum, Bryant Cummings, and Dan Hall arranged for the speakers and the musicians. Collum directs the Evangelism department, Cummings, the Church Music department, and Hall, the Church School department.



Susan Clark, Judy Smith, and Ann Barlow interpret "How Great Thou Art" during special music at the conference.



Russell Newport of Springfield, Mo., who was a featured soloist at the Evangelism Bible Conference, right, visits with the two accompanists during a break in the conference. At left is Dot Pray of Jackson, organist. Irene Martin of Forest, center, was pianist. Mrs. Pray is a keyboard specialist with the Mississippi Baptist Church Music department and Mrs. Martin is a music evangelist.



Rell Webber

W. E. Greene's house burns; wife injured

The home of W. E. Greene, director of missions, Jasper County, and Mrs. Greene, burned the night of Feb. 3. They lived at Rt. 1, Louin. Mrs. Greene, who was home alone when the fire occurred, was burned and is in Baptist Medical Center, Jackson. (Greene was in Hattiesburg at the Evangelism Bible Conference.) She was upstairs, but escaped by walking through the burning house and out the front door. Her hands and face were burned, the most serious burns on her hands, with which she opened the fiery hot front door.

Tuesday morning, Feb. 10, Greene reported that his wife was in therapy for the burns on her hands. He said she rested well Monday night, but was still experiencing pain most of the time.

Inflation uppermost concern for Americans

By Duann Kier

NASHVILLE, Tenn. (BP) — Inflation — which threatens the affluent and impoverishes the elderly — will be the uppermost issue for the minds of most Americans in 1981, a Southern Baptist ethics professor says.

The effects of inflation will be pervasive throughout society, writes Thomas A. Bland, professor of Christian ethics and sociology at Southeastern Baptist Theological Seminary in Wake Forest, N. C.

"The consequences of inflation can be seen not only in its threats to affluent lifestyles, but especially in its cruel impoverishment of the elderly and others on fixed incomes and its untold hardship on the poor. Many such people in our society are helpless to deal with inflation," Bland wrote in a resource paper prepared for the Southern Baptist Christian Life Commission, the moral concerns agency of the 13.6 million-member denomination.

The professor noted as the "pressures of our economy accelerate, the financial stewardship of individuals, churches and our denomination are

subjected to many severe tests."

He called on individuals, churches and denominational agencies to examine levels of giving and spending, saying that "one of the most compelling challenges to the Christian community in the United States today is the adoption of a simpler lifestyle."

Bland said requirements on churches and denominational agencies call for careful spending. "Extravagance in mere institutional cosmetics is unworthy. Survival needs and service needs should be meticulously evaluated and interrelated."

In addition to an inflationary economy, Bland said other concerns facing Americans in the year ahead include human rights, religious liberty, hunger, energy, race relations, marriage and family and the change in national political leadership.

Each year the moral concerns agency of the SBC publishes a paper identifying the current critical issues and offers help in dealing with them, according to Foy Valentine, executive director of the CLC.

(Miss Kier is editorial assistant to the *Christian Life Commission*, SBC. She interned at the *Baptist Record* the summer of 1977.)

Men will receive in-depth training in brotherhood work

A series of training institutes will be held throughout the United States this spring to prepare almost 500 Southern Baptist laymen to orient thousands of church and associational Brotherhood officers this fall.

The regional training institutes, sponsored by the Southern Baptist Brotherhood Commission in Memphis and 20 state Brotherhood departments, will be conducted in Memphis, Falls Creek, Okla., St. Simons Island, Ga., and Camp Colby near Los Angeles.

The conference at Memphis State University on March 19-21 will offer training for men from West Tennessee, Arkansas, Mississippi, Louisiana, and Missouri.

The conference at Camp Colby on March 26-28 will attract Brotherhood leaders from California, Arizona, Utah, Washington, and Oregon.

The conference at Epworth by the Sea on St. Simons Island on April 2-3 is for specialist trainees from Georgia, Florida, South Carolina, Alabama, and East Tennessee.

Mantee

(Continued from page 1)

Sonya, age 14, died last August of a massive coronary.

"God gave Sonya to her family and the Mantee community for 14 precious years," the pastor said. "Her joy and vitality in spite of three open heart operations and severe complications, provided strength and inspiration to all who knew her."

The month before Sonya's death (July), she, along with 31 other youths and adults, participated in a home mission project in West Jordan, Utah.

"Her love for the Lord and missions was a result of her parents, family, and friends inaugurating and supporting the Memorial Mission Trust Fund," the pastor added.

Jones, Simpson attempt to double Annie offering

(Continued from page 1)

listed. Palmer will speak during the 1981 Week of Prayer for Home Missions at least 22 times in the two associations, which will share him for the week. Jones will have him March 14. Simpson will have him March 5-8.

Jones County's tentative itinerary reflects the amount of work Palmer can expect. He will speak in five churches that first Sunday, including a Brotherhood breakfast, Sunday School, worship service, Church Training, and an evening worship service. He will address the pastors' conference the next morning and an association-wide Week of Prayer emphasis that night. Jones County Junior College Baptist Student Union will host him Tuesday morning and he will speak to a county-wide Baptist Men's meeting that evening. Then he'll talk to another church Wednesday evening.

He has 12 engagements in Simpson — so far. Both Flowers and Schilling are working on additional engagements in schools and civic organizations.

Palmer is a native of Minneapolis, Minn., and is a graduate of Northwestern Bible School and Seminary in Minneapolis and of Hardin-Simmons University, Abilene, Tex.

He has served as an associational

missionary in New Mexico, as a pastor in Trinidad, Colo. And has been secretary of language missions, regional coordinator, director of the program implementation section, and vice president, Missions Section, all with the HMB in Atlanta.

The Simpson County pilot project includes a blitz on the churches the week of Feb. 15-22. Schilling put his associational council members to work. Twenty-five council members are going into worship services in 43 associational churches that week. Their purpose is two-fold, according to Schilling. They will give basic information about the operation of the Home Mission Board and will promote the Home Missions offering.

Bill Junker's department is already working to help with promotion of the offering in Mississippi in 1982.

Ernestine Adams of the Promotion department is arranging for 35 home missionaries to be available to travel to Mississippi to each be shared in 70 associations during the 1982 Week of Prayer as will be Gerald Palmer.

The massive promotion effort planned for a year from now is in no way an attempt to set goals for churches' giving. But as Mississippi Baptist churches discover the work of the Home Mission Board, a little education can be a dangerous thing.



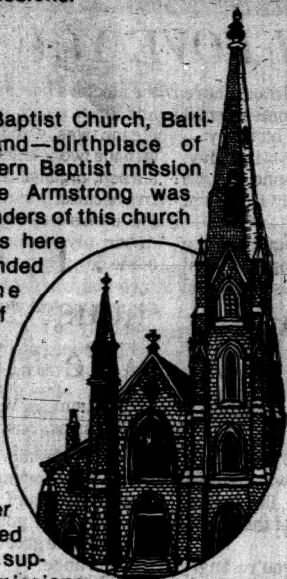
In a meeting to plan the pilot project to try to double the Annie Armstrong Offering, state WMU director, Roy Collum, state Evangelism director, Marvin Jones, state director of missions, Jones County; Paul Harrell, state Brotherhood director; Glen Schilling, director of missions, Simpson County, and his wife, Juanita Schilling; and Bill Junker, Home Mission Board, Atlanta, Ga.

Week of Prayer for Home Missions: March 1-8, 1981



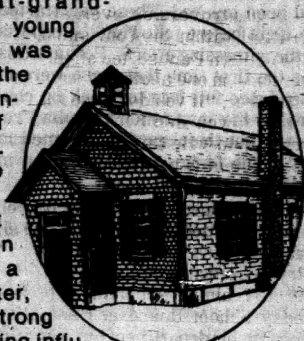
Go Forward! This compelling order from Exodus 14:15 was the personal motto of Annie Armstrong, first head of Woman's Missionary Union. With it she marshaled the forces of Southern Baptist women to support missions. Now the command is reissued to march Baptist home missions into Bold Mission Thrust. The theme art for this year's Week of Prayer for Home Missions recalls the dramatic life of the "Go Forward" woman. It shows how she, as one outstanding Southern Baptist, devoted her life to home missions.

Eutaw Place Baptist Church, Baltimore, Maryland—birthplace of modern Southern Baptist mission support. Annie Armstrong was one of the founders of this church in 1871. It was here that she founded and became president of the Woman's Baptist Home Mission Society of Maryland. Pastors of this church encouraged and aided her as she mobilized women into support of home missions.



Mr. and Mrs. James Dunn Armstrong, parents of Annie Armstrong. Mr. Armstrong was a wealthy tobaccoist, died when Annie was a baby. Mrs. Armstrong survived to become an early leader in Woman's Mission to Woman—the first highly organized mission support group among Southern Baptists. Her personal involvement in home missions activities in Baltimore set an example which her daughter followed and surpassed.

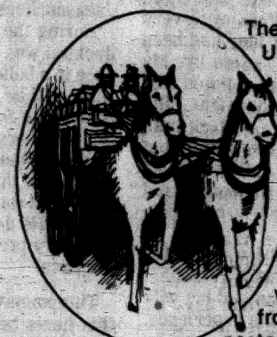
Sater's Church, the first Baptist church in Maryland, still stands 11 miles north of Baltimore. It was built by Annie Armstrong's great-great-grandfather. As a young girl, Annie was steeped in the religious convictions of her family. She grew to cherish the idea that every person should have a church. Later, Annie Armstrong was the guiding influence behind the Church Building and Loan Fund, now administered by the Home Mission Board. This fund makes possible church buildings in home missions territory.



Annie Armstrong and her sister, Alice, poured out endless pages of home missions information—leaflets, columns for state Baptist papers, Sunday School publications, and for the home missions magazine. There were also forceful handwritten letters to women's societies, personally inspiring them to good works in missions.



During her travels, Miss Armstrong visited Indian reservations. Meeting one Indian of a tribe which had not heard about Jesus, she asked, "Can you understand the Jesus way?" "I can if you will tell me," the man answered. So Annie Armstrong stepped aside to tell the story of Jesus.



The peoples of the United States compelled Annie Armstrong to "Go Forward" up and down the land, promoting home missions. Most memorable were her trips to frontier missions posts. Seeing the poverty in these areas, she trained women's societies to provide supplies, clothing, food, and cash.

The stately row house at 1423 McCullough Street, Baltimore, Maryland, was the command post for Annie Armstrong and her sister, Alice, and their mother. It was here that they changed the course of Southern Baptist missions. This building was a center for writing and planning for missions expansion.



Annie Armstrong Easter Offering National Goal: \$17,250,000



At Ole Miss: Rebel Roundup

Rebel Roundup is a day of crazy games, fun, food, and inspiration sponsored by the Ole Miss Baptist Student Union. It is held at the high school and junior high church groups.

It will be held Saturday, May 28, from 10 a.m. till 4 p.m., at Oxford at the University of Mississippi Education School Gym and Playing Field.

The purpose of Rebel Roundup is to give students an opportunity to participate in the fellowship of sports competition through an out-of-the-ordinary olympics; to acquaint students with Christian college students and the program of the Baptist Student Union at Ole Miss; to provide a worship service in which youths will be challenged to commit their lives fully to Jesus Christ; and to support the program of BSU student summer missions through entry fees and concessions.

Churches from throughout the state are invited to bring teams of youths to participate in the crazy games which are patterned after the popular television show, "Almost Anything Goes" and a special youth rally which will feature testimonies by Ole Miss football player Breck Tyler, and Ole Miss Lady Rebel Basketball player Justina Smith.

Special music will be presented by Brad White, Brian Kennedy, and other UM Athletes. Entertainment will be presented by BSU performing groups and an address by state BSU director, Jerry Merriman, will also be included in the program.

Registration for Rebel Roundup is due March 15. The cost is \$15.00 for each team.

Additional information and application forms may be obtained by writing Ole Miss BSU, Box 292, University, Miss., 38677 or by calling (601) 234-9366.

2,000 youths prepare to show Bible skills

More than 2,000 children and youth are expected to participate this year in Bible skill activities promoted by the Church Training Department. Of these, 1,400 will be in the Children's Bible Drill.

Some churches have been working toward the 1981 state drills since last October. Most churches began working seriously toward these drills in

300 senior adults will go on Chautauqua tours

More than 300 senior adults from Mississippi are expected to attend a Senior Adult Chautauqua at Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina, this year, according to Kermit S. King, Senior Adult Consultant for the State Baptist convention board. Six of these senior adult gatherings are planned for this year.

Most of these will be attending Oct. 12-16, when two tours including approximately eighty persons from all areas of the state are scheduled to participate.

Two special tours to Ridgecrest have been planned. One of these is scheduled for October 5-7, and will arrive at Ridgecrest via Washington, D. C., and Williamsburg, Virginia, with two-day stopovers in each city.

The second will be a direct tour, October 10-17, with one-night stopovers in Chattanooga and Gatlinburg.

Both tours will stay overnight in Nashville on the return trip and attend the Grand Ole Opry while there.

Many churches will be sending bus loads and some persons will travel in their own cars. There will be approximately 800 senior adults attending each Chautauqua.

Other Chautauquas at Ridgecrest are September 28-October 2, October 5-9, October 19-23, October 26-30, and October 31-November 4. Similar programs are scheduled at Clinton.

Information about the tours is available from senior adult consultant, Box 530, Jackson, Miss., 39205.

National Baptist BSU emphasis will feature Carolyn Mobley

National Baptist BSU Missions Emphasis will be given during meetings at nine college campuses over the state.

Feb. 23-28, and also at Sophia Sutton Assembly, Carolyn Mobley, Christian Social Ministries worker in the Atlanta Baptist Association, Atlanta, Ga., will be mission speaker at each of these meetings.

Dates and places for the emphases will be: Monday, Feb. 23, at 6:30 p.m. at Coahoma Junior College, Clarksdale (one hour); Tuesday, Feb. 24, at 12:30 p.m. at Delta State University, Cleveland (BSU noonday, 15 minutes); Tuesday, Feb. 24, at 2:30 p.m. at Moorhead Junior College, Moorhead (half hour); and Feb. 24 at 7 p.m. at Mississippi Valley State University, Itta Bena; Wed., Feb. 25, at 9:30 a.m., Mississippi College, Clinton (chapel service for the student body).

Leaflets outlining rules and listing churches are available from the Church Training Department, Box 530, Jackson, MS 39205, or through offices of associational Directors of Missions.

Feb. 25 at 6 p.m. at Jackson State University, Jackson (one hour); Thursday, Feb. 26, at 11 a.m. at Prentiss Institute Junior College, Prentiss (one hour); and Feb. 26 at 6 p.m., Alcorn State University, Lorman (one hour); Friday, Feb. 27 at 10 a.m. at Utica Junior College; and Feb. 27 and 28, at Sophia Sutton Assembly, Prentiss.

Versie Dee Lee of Jackson is the BSU director for National Baptists in Mississippi.

Special emphasis is sponsored by the state WMU department, under direction of Waudine Storey, consultant.

It is the roughness of the grindstone, and the rough places in life's road that give the ax and the man the sharp edge.

Gibson will teach music ministry guide

"Building an Effective Music Ministry," an administrative guide compiled by William J. Reynolds, will be taught in a five-hour session February 21, 1981, at the Baptist Building.

This conference will be led by Jim Gibson, adult music consultant, Church Music department, Baptist Sunday-School Board, beginning at 9:30 a.m. and concluding at 3:30 p.m.

Copies of this manual will be available for \$2.00.

For further information, contact the church music department, Box 530, Jackson, Miss., 39205, phone 968-3866.



Speakers chosen for church- public ed meet

The Church and Public Education Seminar program is now complete, according to J. Clark Hensley.

Principal resource persons for the seminar are: Robert N. Fortenberry, superintendent of Jackson Public Schools; John J. Arnold, superintendent, Bolivar County School District IV, Cleveland; and Charles E. Myers, pastor of the Alta Woods Baptist Church of Jackson, February 23rd, 10 a.m. - 3 p.m.

In addition to those pictured, Jerry Brumfield, president, Mississippi Association of Educators, Jackson, will convene a panel made up of the three resource persons to clarify any statements that they have made in their discussion in the morning program and to discuss with those attending the seminar "the role of the church in meeting current challenges in public education."

Pastors and other church and community leaders are cordially invited to attend the meeting. Lunch will be offered at the church to the first 75 registrants.

Gallup Abortion Report — "A new Gallup survey of Americans' views on abortion shows a slight movement toward greater acceptance of abortion rights. The proportion who believe that abortion should be legal under all circumstances increased from 21 percent in 1975 to 25 percent in 1980. The proportion of those believing that abortion should be legal only under certain circumstances dropped from 74 to 73 percent. Those saying it should be 'illegal under all circumstances' dropped from 22 percent to 18 percent. The 'no opinion' group rose from 3 to 4 percent. Views of Catholics and Protestants were similar. The survey indicated that 23 percent of Protestants and 22 percent of Catholics believed abortion should be legal under all circumstances. Some 55 percent of both Protestants and Catholics responded that it should be legal under certain circumstances." — (The Christian Century)

Recreation conference scheduled

The recreation conference scheduled for February 27-28 at Hattiesburg Baptist Church in Tupelo, will be the first of its kind in the state.

The Mini-Rec Lab will sponsor five key areas of recreational interest: sports and games, puppetry and drama, retreats and camps, crafts, and social recreation.

Because the conference will begin with a banquet on Friday evening, reservations are needed by February 18. There is no cost for the conference.

The Mississippi Baptist Convention Board will furnish the banquet meal and a continental breakfast on Saturday. Each participant will pay travel

and overnight expenses. Participants will select one area of interest. Five hours of laboratory experience will be gained during the Mini-Lab.

Two and one-half hours on Friday evening and another two and one-half hours on Saturday morning will prepare any individual to return to his/her church with recreational skill of the chosen area.

Churches are encouraged to send recreation committees and/or volunteer recreation directors.

Robin Nichols, church recreation consultant of the Church Training department, reports that reservations for the Mini-Lab are necessary.

GA/Mission Friends' leaders are invited to workshops

Five workshops for leaders of Girls in Action and Mission Friends will be held during March. Waudine Storey, GA consultant, state Woman's Missionary Union, will lead the conferences for Girls in Action leaders and directors. Mrs. Joe Barber of Clinton will teach the conferences for Mission Friends directors and leaders.

Dates and places for the workshops are: Monday, March 9, First Church, Hattiesburg, from 7 to 9 p.m.; Tuesday, March 10, First Church, Hattiesburg, from 10 a.m. until 12 noon; Wednesday, March 11, Baptist Building, Jackson, from 10 a.m. until 12 noon; Thursday, March 12, First Church, Batesville, from 10 a.m. until 12 noon and First, Batesville, from 7 p.m. until 9 p.m.

GA directors and leaders will study the Missions Day Camp Manual and the Missions Day Camp unit for 1981. "India." Mission Friends workshops will present preschool learning aids.

Barber and Storey.

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Worship was for propaganda, released hostage declares

By John M. Wilkes
WIESBADEN, West Germany (BP) — Christmas services in 1979 and 1980 for the 52 American hostages in Iran were staged for propaganda, one of the freed hostages says.

The services, he added, were the only Christian worship services allowed the 52 hostages during their 444-day ordeal.

Television cameras recording the services for the waiting world showed some of the hostages, but did not reveal their captors standing guard with loaded weapons, a former security guard at the U. S. Embassy told a European Baptist leader.

James Lopez, of the United States Marine Corps, interviewed during the de-briefing interlude in Wiesbaden by John M. Merritt, executive secretary

of the European Baptist Convention (English-language), said the Christmas services both years were obviously for propaganda. Several hostages refused to attend because they felt their presence would only give credence to the setup.

About 40 of the militants, armed with submachine guns, formed an overbearing presence to the hostages even though they remained off-camera during the filming of the services, Lopez revealed.

Merritt, a Southern Baptist missionary from Hattiesburg, Miss., also spoke with Robert Ode, a retired U.S. State Department officer who was on temporary consular assignment in Iran when the Nov. 4, 1979 saga erupted.

"We prayed for you," Merritt said. "It worked," Ode replied.

Lopez, one of the younger hostages, and Ode, oldest of the group, "both looked well," Merritt reported, although several others "appeared fatigued."

"I think their arrival and stay here caught the full emotion of both U.S. military personnel and the German community," Merritt said.

The local German response may have stemmed from the active role in release negotiations played by Gerhard Ritzel, West Germany's ambassador to Iran.

German folk bands provided music, school children brought flowers, and "people walked or drove by the hospital compound in great numbers" hoping to get a glimpse of the freed Americans, Merritt said.

But he added they "were very protected." News persons were not per-

mitted inside the compound, although the hostages who voluntarily came out to an unrestricted area could speak to anyone they chose.

Merritt, a former member of the European Baptist Federation executive committee and of the executive board of the Baptist Theological Seminary of Ruschlikon, was able to meet seven other former hostages although there was not much time for talking with them.

He was on hand also when former U. S. President Jimmy Carter and former Vice President Walter Mondale made the rounds personally to embrace each one of the hostages. As Carter addressed the returning Americans, applause arose at several points. When Carter told them that "no ransom was paid" for their release, and that — due to escrow accounts and in-

ternational claims pending — Iran would not receive most of its assets which Carter had frozen immediately after the embassy attack, "their cheers could be heard through the whole hospital area," Merritt said.

Churches of the European Baptist Convention all along had placed the hostage drama "very high on their prayer priority lists," Merritt told European Baptist Press. One hostage, educator William Keogh, is a close friend and former associate of European Baptist Convention Vice President James Kirkendall, a Southern Baptist missionary from Birch Tree, Mo.

Most European Baptist Convention congregations last Sunday offered thanks to God for looking after the hostages, and prayers for their safe journey home.

Taylor marks 30th year in ministry

Armond D. Taylor celebrated 30 years in the ministry on Jan. 30, 1981. He surrendered to preach in a special youth service on January 30, 1951, at the Colwell Baptist Church, Livingston, La.

Taylor is a graduate of Acadia Baptist Academy, Eunice, La. He holds a B.A. degree from Blue Mountain College, a master of divinity degree from Memphis Theological Seminary, and the D. Min. degree from Luther Rice Seminary, Jacksonville, Fla. He also has done a quarter of C.P.E. study at the Memphis Institute of Medicine and Religion, City of Memphis Hospitals, Memphis, Tenn.

He has held pastorates in Tippah and Tishomingo Counties. Since 1958 he has served churches in DeSoto County (Oak Grove, Mt. Zion, Fairhaven, and Meadowbrook.) On April 9 he will begin his 10th year as pastor of Longview Heights Church near Olive Branch.

He has been active in the association as moderator, Sunday School and Church Training director, Chairman of the Missions Committee, and is currently state Convention Board member from the Northwest Baptist Association. He led in the organization of the Fairhaven and Meadowbrook Missions, both of which have become self-sustaining churches.

Bay Springs Baptist pastor's wife dies

Mrs. Elaine Lee Satterwhite, 62, died Monday, Feb. 3.

Funeral services were held Feb. 4 at 11 a.m. at Bay Springs Baptist Church, with burial in Forest Hill Cemetery.

Survivors are her husband, D. D. Satterwhite, pastor of Bay Springs Baptist Church, Bay Springs; three daughters, Mrs. Thelma James Vordeshaw of Mobile, Ala.; Brenda D. Satterwhite of Jackson; Mrs. Delaney McCreary of Mobile, Ala.; five grandchildren; her mother, Mrs. Thelma Barron of Houston; two brothers and one sister.

A spendthrift is never happy, a miser never rich, a thrifty man never poor.

600 senior adults expected at Gulfshore

More than 600 senior adults are expected to participate in retreats at Gulfshore this year.

Retreats are being held by the Senior Adult Consultant for Mississippi. Three weeks have been scheduled, May 18-22; May 25-29, and August 17-21.

The May retreats are in format but with different personnel. The August retreat is completely different. This, according to King, is to allow churches or individuals to attend both if they desire to do so and not duplicate program topics.

Each program features Bible study, preaching, and an outstanding music program. And this year each week will feature the selection by popular ballot of a Retreat King and Queen with appropriate coronation ceremonies at the conclusion of the week.

Following is a list of the Bible Study/Worship leaders for the three retreats this year: Perry R. Sanders, Lafayette, La.; Landrum P. Leavell, III, New Orleans, La.; Earl Kelly, Jackson; Larry W. Kennedy, Laurel; Harry L. Lucenay, Hattiesburg; Hardy R. Denham, Jr., Newton; Roberts L. Mounts, Louisville; Kermit D. McGregor, Clinton; James L. Heflin, Greenville; and Bill Rittenhouse, Tupelo.

Reservations will be received at Gulfshore beginning March 1. To make reservations send \$15 for each person to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571. This fee becomes a part of assembly charges upon arrival.

A promotional brochure for these retreats is available upon request from Kermit S. King, Box 530, Jackson, MS 39205.

Sullivan shares at MC what no textbook tells

By Janet Lee
No basic textbook has yet been written on the subject of denominational polity and principles of leadership. So the best resource for such a course is a person with years of experience in Southern Baptist decision-making.

James L. Sullivan is such a person and is on the campus of Mississippi College for six weeks to share what he's learned in 55 years of Southern Baptist work as a pastor, educator, and administrator.

A native Mississippian and a 1932 graduate of MC, Sullivan began his varied career hoping to be an educator. He attributes this desire directly to the impact of M. O. Patterson's teaching.

According to Sullivan, "Dr. Patterson was the greatest teacher I've ever sat under. As an undergraduate, I chose to major in English and minor in biology and psychology, so I only had one or two Bible courses with Dr. Patterson, but he had a great influence on my life."

After earning a master of theology degree at Southern Seminary, Sullivan declined several offers of fellowships and elected to enter the pastorate, where he established the life-long habits of discipline that still govern his life.

His study time began at 4:30 a.m. and continued for most of the morning. He says, "I always warned my congregations that I needed a period of reflection and preparation for the 5-7 times a week I spoke. People knew they could come to me for counseling after lunch, but the morning schedule was only deviated from in the case of emergencies."

After being pastor of the First Baptist Churches of Clinton and Brookhaven, Sullivan went to Belmont Heights Baptist Church in Nashville, where he first became associated with the Southern Baptist Sunday School as a trustee.

No one, Sullivan dryly observes, sets out to become the executive secretary-treasurer (now president)

of the Southern Baptist Sunday School Board. And neither did he. At a crucial time of burgeoning growth in the agency's history, the position was offered to him.

In 22 years as chief executive involved in the multitude of Southern Baptist enterprises, he saw the denomination expand as the most massive religious education movement in the world.

Starting with the single organizational structure of the Sunday School, the Board now acts as an umbrella to encompass 28 areas of work that Southern Baptists sponsor in a hundred different countries. During Sullivan's tenure at the Sunday School Board, there were more than 500 job titles under his supervision.

But despite such demanding business responsibilities, Sullivan never let himself forget that he "was a preacher first. I developed the philosophical attitude that differences were not 'my problems,' but simply situational conflicts. The amount of pressure in any job is directly correlated with the amount of responsibility the job entails."

"Knowing that I was first and foremost a preacher helped me maintain the spiritual viewpoint that is essential for Southern Baptist educational objectives."

Upon his retirement from the Sunday School Board six years ago, he faced seven years of previously-planned commitments and some that were unscheduled. During that time, he served a one-year term as president of the Southern Baptist Convention and a five-year stint as a vice president of the Baptist World Alliance.

Sullivan returned to the classroom last year, as he and Phillip B. Harris shared teaching duties for a short course at Southern Seminary on "Special Studies in Religion" — an examination of denominationalism, its evolution, and the systems that govern denominations.

He finds the Mississippi College students to be "much more advanced"

than he was at their age primarily because of the increased learning activities they've had. "Language has been standardized because of radio and television, and students' grammar and syntax have improved accordingly. They don't realize how much the economy has improved, too. When I was a student during the Depression, faculty and staff families had to eat in the cafeteria and there was a \$2.50 maximum you could check out of the bank."

The Sullivans both have cherished ties with Mississippi College that go back many years. The grandfather of Lewis Nobles, president of the college, baptized Sullivan and performed the couple's wedding ceremony. Mrs. Sullivan, who first met her husband when she was 1½ and he 4 years old, claims a grandfather, father, husband, and son as MC alumni.

That son David, his wife Pam, and three-year old grandson Jeffrey live in Clinton, which made the offer of a short teaching assignment at MC even more attractive to Sullivan. Allowing a time for family, teaching, class preparation, and short preaching engagements has kept him busy, though he has attempted to limit his activities somewhat since retirement.

But he continues to always "think too much in the future. I want to write a book of sermons, to do something on the subject of leadership, and to get out that textbook on denominational polity."

"If I could communicate one idea to these students who are the denominational leaders of tomorrow, it would be to develop their own attitudes. I can't make them be loyal to the tenets of Southern Baptists because loyalty is caught, not taught."

He continued, "We all need to realize that the convention is not cut-and-dried, unchangeable organization, but is flexible enough to deal with problems and is always open to new ideas."

(Janet Lee is news and publicity writer.)



Sullivan shares his years of experience in Baptist work with a class on "Special Studies in Religion."

Baptist principal gets some relief

BUCKEYE, La. (BP) — Southern Baptist school principal Charles Waites has gotten some relief from his "hit-and-run" court orders.

Waites, principal of Buckeye High School, was caught between conflicting court orders issued by a state judge and a federal judge in a controversy over the racial balance of Rapides Parish (county) schools.

The principal, a member of Philadelphia Baptist Church in this central Louisiana community, got caught in the middle and became the center of national news attention because three girls who live near the school were ordered to attend a school 20 miles away in order to achieve racial balance in the schools.

When three girls wanted to attend Buckeye, Louisiana Judge Richard Lee had custody changed from their parents to other families and ordered them escorted to school by Louisiana state police.

U. S. District Judge Nauman Scott charged they were attempting to

bypass his integration plan and ordered several persons, including Waites, held in contempt of court.

"At that point, Waites was caught in the middle. Whichever way he went, he violated somebody's court order."

But in a hearing before Scott's Ninth District Court, the federal judge cancelled contempt orders and fines which ranged up to \$1,000 a day. The hearing drew reporters from across the United States, England and Australia.

In a telephone interview, Waites said, "Everything is quiet right now," but added if the girls try to return to Buckeye, the contempt charges could be reinstated.

But, for now at least, Southern Baptist Charles Waites is out of the harsh glare of national news attention.

Anyone can be a sure shot if he shoots first and draws the circle afterward.

Now if they would only invent an anti-knock gas for people.

"In Alaska I learned what missions is," says Candra Gray, state BSU president

By Anne W. McWilliams
Candra Gray of Corinth, senior communications major at MUW, Columbus, is the first female state BSU president to hold office since 1972.

Last summer she was a BSU missionary in Anchorage, Alaska. Elected BSU president in the spring of 1980, she set as a major goal for her year as BSU leader "to promote

more unity, more and better communication between the campuses — to find out what the others are doing." Personally she has worked at this through maintaining correspondence and other contacts with friends on practically all the campuses.

"In Alaska," she said, "I learned what missions really is. Missions is anywhere; you don't have to go away. Missions is here, or wherever you are, wherever there are people."

Candra wore a grey wool blazer and plaid skirt and high-heeled black sandals. Her shiny brown hair, her alert, dark brown eyes, her glowing skin, her friendly smile — all of her — radiated a bright aliveness as she spoke earnestly of what being a summer missionary had meant to her. "The Lord really strengthened my faith, patience, and prayer and devotional life. Where I used to say 'I can't,' now I'll try anything."

Before last summer she had planned to go into education or perhaps into public relations. However, in Alaska, she said, "God showed me a definite direction he wanted me to take and showed me definitely what

He wanted me to do. I have decided to go into church work, probably as a youth director." Her speech and drama training would come in handy there, she said.

Candra worked in the Chugach Baptist Association in Alaska, at four churches, Sunset Hills, Faith-East, Immanuel, and New Hope, and also at Fort Richardson, in Vacation Bible Schools and Back Yard Bible Studies and a variety of other services. "I learned to be very flexible," she recalls. "I learned to pretend to enjoy playing basketball. I became a backgammon expert, played the tooth fairy, babysat eight kids at once (all under 10), and sang special music for two services." She planned a weekend lock-in for youths, taught Sunday School, shared her personal testimony — and even mowed lawns. One week she spent six days marking special scriptures in 500 Bibles, and then distributing the Bibles. At Fort Richardson she worked in the religious education department for a week, filing story pictures, arranging the library, and painting VBS signs. "Three times a day they fired a cannon and blew bugles," she reported. "I felt as though I had been drafted."

As a result of her personal contacts, nine persons made professions of faith and three rededicated their lives. One of those who made a profession of faith was Cassey, a 12-year-old girl who came every day to one of the Bible Schools. "She just sat in a corner looking at the floor," Candra noted. "Every once in a while she would come in and say 'I love you.' The song 'I felt she had a home problem, but she never said a word. One day Cassey came to me before VBS started and told me

that her grandfather had had a heart attack and was in a coma. She talked and I listened."

"Cassey was not a Christian," she continued, "at that time. Yet she loved her grandfather dearly, and could relate that to how God must have felt when He sent Jesus to die for us. Cassey knew from then that there could be more to her life. She had a peace that God was in control. At the end of the week she gave her life to Christ. It was beautiful to see such child-like faith and to have the privilege to be a witness."

She counseled with another girl, Kathy, who "felt she was not worthy of God's love" who finally "realized that God would forgive her and stopped punishing herself." Candra said, "For me, this made the whole summer worthwhile." Kathy, 12, told Candra that she thought missionaries were "perfect angels from heaven, made with royal jelly," but through knowing the summer missionaries, she realized that "missionaries are human, too."

On the Fourth of July, Candra went with a group to Mt. McKinley. At other times she saw glaciers, rode in small planes, and made trips in small planes. The weather was rainy and cool — sometimes as high as the 70s — "but the scenery was so beautiful I hardly noticed that the sun was not shining," she said. She sampled such items as mooseburgers, caribou sausage, and buffalo meat.

Candra was born at Macon, but grew up in Corinth. Her father, Warren C. Gray, is production manager at the Corinth, Miss., plant of the Southern Baptist Convention. "I was baptized at First Baptist, Corinth," she said. "I wanted to go, not because my parents made me go. When I was about

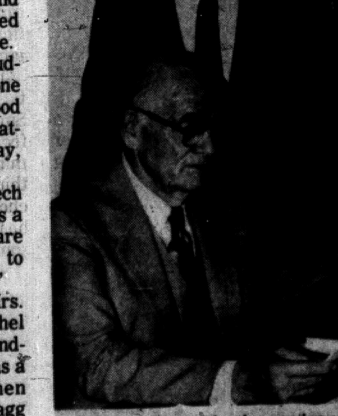
13, I saw that my friends who were Christians had something I didn't, and I wanted it. Then after I accepted Christ I knew I would never be alone."

"God has given me so much, including my family (two brothers and one sister). They have always been so good to me. We are a close family. No matter what I say I want to do, they say, 'If you want to, then go ahead.'"

She added, "I took my first speech course in high school because I was a shy person. I realized that to share Christ with others I would have to learn to communicate effectively."

Her grandparents are Mr. and Mrs. Wallace Gray, Sr., and Mrs. Ethel Bragg, all of Brooksville. Her grandfather Bragg died when Candra was a college freshman, and since then Candra and her grandmother Bragg have been very close. Mrs. Bragg has come to see her often at the W. "She is my inspiration," said Candra. She and Candra's mother both studied at the W. and according to Candra, influenced her life a great deal.

"I would like to go back to Alaska and stay a whole year," the BSU president declared. "All that sunlight! The sun just goes along the edge of the horizon, from east to west. It gets sort of dark around 11 p.m. and then the sunrise is at 2 a.m. I felt as if I were taking a nap in the middle of the afternoon."



James Sullivan checks grades under the supervising eye of son David Sullivan, assistant principal at Clinton High School.

A. B. Cash, former HMB pioneer missionary, dies

ROME, Ga. (BP) — A. B. Cash, director of the pioneer missions department for the Southern Baptist Home Mission Board for 15 years before his retirement in 1967, died here Feb. 2 at the age of 80.

Cash directed the board's pioneer missions work during the period of Southern Baptists' greatest geographic expansion, from 1952-67.

Before 1951 when the convention voted to give assistance to starting new Southern Baptist churches in any

area of the nation, SBC churches were located primarily in 20 states of the traditional South. Cash was the first director of the department created by the Home Mission Board to help start new SBC churches in "pioneer" areas for the denomination.

He has been interim pastor of numerous Baptist churches since retirement.

He is survived by his wife, Camille A. B. Cash Jr., and daughter, Quelyn Cash.

Ghanaian Baptists to study clinical pastoral education

By Mike Creswell

NALERIGU, Ghana — A new program of clinical pastoral education offered through the Baptist Medical Centre, Nalerigu, is expected to help Ghanaian Baptist pastors become more effective ministers.

Under the program students will be brought from the seminary at Abuakwa to the hospital complex in Nalerigu for a quarter of pastoral education training during the school's vacation period. Also, in January and June seminary graduates already serving in churches will be invited back to the seminary campus for two weeks of similar training.

"We will train the men not just how to visit in the hospital, but what they can do in their own local villages when people get sick — how to meet some of the needs of the family members," said Tolle Bibb, Southern Baptist missionary serving as chaplain at the medical center who will oversee the training.

The program at the center is starting small, with only two men enrolled now and three scheduled to begin in June, but the Texas native said he

hopes enrollment will grow later.

A key reason for offering the national pastors chaplaincy skills through pastoral education courses is the high number of languages spoken in Ghana, Bibb said. Seven or eight languages can be heard around the hospital on an average day.

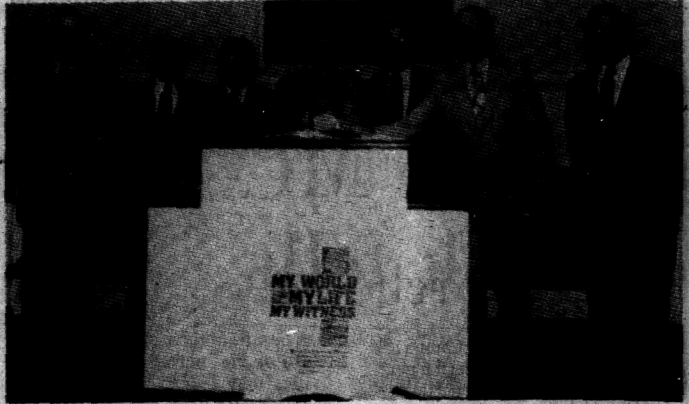
By training seminary students and graduates who already know one or more of these languages, Bibb hopes to reach more of the people.

English is the official language in the West African nation slightly smaller than Oregon that lies between Ivory Coast and Togo. But only educated persons among the nation's 11 million inhabitants speak English; the rest speak one of scores of African languages.

The concept of working with Ghanaian leaders on an equal basis and providing them training to make their churches self-sufficient is taking hold well in Ghana, Bibb said.

The 80-bed hospital normally has 90 to 95 bed patients (some must lie on the floors), but doctors also see about 2,100 outpatients a week. Bibb and Paul Muso, his Ghanaian Baptist assistant, see all the new patients who enter the hospital each day, but major on bed patients because they can spend more time with them. They lead four to five persons to Christ each week.

They also talk with each outpatient and give each one some Christian literature. Though most do not read, someone in each village usually can read the material for the patient.



Leesburg Burns Note

Recently Leesburg Baptist Church, Rankin Association, became debt free. The Leesburg note burning was held in December after raising the necessary funds on Homecoming day to become debt free. After only seven years in the new building, valued now at over \$300,000.00, for many it's a dream come true. Building committee members pictured are: P. B. Edwards, Todd Joyner, R. L. Cross, Pastor Ricky Kennedy, Robert Franklin, G. J. Thrash, Felix Thompson. Planning committee consisted of Felix Thompson, Modean Cross, Ruby Joyner, Agnes Bates, Pastor Ricky Kennedy, Gary Thrash, Floyd Parker.

Baptists develop farming method to help Filipino tribal people

BISLIG, Philippines — Southern Baptist missionary Harold Watson, a Brooklyn, Miss., native, and the staff at the Mindanao Baptist Rural Life Center are developing an inexpensive method to terrace land for steep slope farming which will mean more food and better living conditions for thousands of minority Filipino farmers.

For years these tribal farmers and their families have lived with semi-starvation-level food supplies, facing possible extinction because of acute farming problems on the rugged mountains throughout the country.

The Philippine government and foreign aid programs have tried to help by terracing mountain lands with machinery. But the process is expensive and impractical to maintain, according to Watson, who is director of the Rural Life Center on the large southern island of Mindanao.

The new method calls for farmers to plan seedlings of the ipil-ipil tree inches from one another in rows six to 11 yards apart around the mountains. Because the tree's root grows into the soil to a depth matching the tree's height, there is great soil stability and erosion is cut to a minimum. Within a short time the land between rows of these fast growing trees levels out to make a terrace for farming.

Besides saving the soil, the mineral content of the leaves and twigs provides fertilizer for farming and food for some animals.

Staffers at the Rural Life Center believe the tribal people, using this new farming method, can look forward to better living conditions. They can plant crops such as rice, corn, beans and peanuts which yield a harvest within three to five months.

Permanent crops such as coffee, cocoa, banana and citrus will help provide an income for families to buy

During World Missions conference

First, Yazoo City, will present "An evening with the Hamiltons"

First Church, Yazoo City, will present "An Evening With the Hamiltons," on Monday night, Feb. 23 at 7 p.m., in the sanctuary. The church will be in the midst of a World Missions Conference in the Yazoo County Baptist Association.

John J. Hamilton is a native of Jenks, Okla. He is a graduate of Oklahoma University and Southern Seminary and holds a master of education degree from Montana State University. He was pastor of the Grand Avenue Baptist Church, Ames, Iowa, for 12 years, and since 1976 has been pastor of University Baptist Church, Ames.

He has served as Iowa Baptist Student Union Director, President of the Iowa Southern Baptist Fellowship; and for ten years on the Board of Directors of the Ames International Orchestra Festival Association. He has led travel tours four times to the Holy



Hamiltons

Land and Middle East, to Europe, Russia, Scandinavia, South America, South Pacific, and this summer (1981) will lead a tour of the British Isles.

Hamilton is a concert pianist. He

and his wife, the former Virjama Rose, a monologist, have given concerts in many states. He has been the pianist for the Southern Baptist Convention, and at Ridgecrest and Glorieta.

Mrs. Hamilton is a graduate of Oklahoma University of Sciences and Arts and holds the M.A. degree from the University of Oklahoma. She has taught for 15 years in the Communication and Humanities Department of Des Moines Area Community College. She served as the first president of the Woman's Missionary Union of the Colorado Convention, and in 1979 served as president of the Conference of Ministers' Wives of the Southern Baptist Convention.

The pastor of the First Church, Yazoo City, James F. Yates, said that the public is invited to attend this evening of music and drama.

Hostage release kindles memories of preacher's captivity in Lebanon

By John Wilkes

BRUSSELS, Belgium (BP) — James Kirkendall, pastor of an international Baptist congregation in Brussels, followed the drama of the 52 American hostages in Iran with more than humanitarian interest: over the past 14 months.

Kirkendall was on the search committee that brought freed American hostage William Keogh Jr. to Tehran to head the American school there. Keogh was taken hostage while on a return trip to Tehran to pick up school records.

As Kirkendall has tried to maintain

contact with and encourage Keogh's family, vivid recollections of his own capture by a Palestinian group 10 years ago have forced comparisons of that experience with the more recent crisis.

Kirkendall at the time was a "circuit riding preacher" living with his family in Beirut. But rather than riding horse, he travelled the vast distances around the Persian Gulf in a jet aircraft, visiting Baptist families — usually associated with American oil companies — who were isolated from regular church attendance.

One day in early April 1970, while on a routine errand in Beirut, he made a wrong turn, drove into a guerrilla-controlled area, and was taken into custody by what a press report called "nonofficial forces."

"They thought they had captured a real live spy, when all they really had was a real live missionary," Kirkendall says in retrospect. "I didn't feel they were my enemies, yet much of what I went through in that 42-hour period, the hostages in Iran have faced repeatedly."

"We still suffer from it, and that lasted only a few days," he admits. "The former hostages will suffer (from their 14-month ordeal) the rest of their lives."

The guerrillas made no attempt to indoctrinate Kirkendall. "They just

wanted me to confess I was a spy." He was forced to listen to screaming voices and machine gun fire, which he thinks were tape-recorded.

But other tactics were more intimidating. The guerrillas led him to a machine gun post, blindfolded him and left him standing through midnight hours. Later they made him lie prostrate in the open for 15 hours, with no covering against the night cold and daytime heat. One guerrilla tried to hand him a pistol with one bullet in the chamber, perhaps hoping a suicide attempt would give proof of the culpability he refused to confess.

He even recalls the hours he was guarded by a 12-year-old boy whose hand was bandaged because he had shot himself. "And there he sat, holding the loaded gun on me," Kirkendall says, which did not help his sense of security then or now.

Three things Kirkendall says he prayed for — that his wife and (four) children would know he was physically unharmed, that he would not succumb to the efforts of the terrorists, and that he could communicate some of God's love to those of the guerrilla band.

"I had no way of knowing about the first," the Lord was gracious to me concerning the second, as to the third, I assumed I was the only missionary my captors ever had met and probably one of the few Christians any of them had spoken with," he says.

Lebanese friends suspected his capture and eventually their word "you have the wrong man" was channeled to the guerrilla group, which after checking the message released Kirkendall.

"At the moment of my release came almost at the hour when prayer meetings were being held in churches across America," he says. "People knew from morning wire service reports of my disappearance, and informed me afterward of their prayers for me."

"It's the quickest way in the world to lose 10 pounds," Kirkendall says today.

Ben Scarborough, pastor, dies

Ben Scarborough, pastor of New Prospect Church, Lafayette County, died Monday night, Feb. 9, of an apparent heart attack. Funeral arrangements were incomplete when the Baptist Record went to press on Tuesday.

Before going to New Prospect as pastor in 1971, he had served First Church, Bruce, for six years as minister of education and music. Also he had been pastor of churches in Georgia, and music minister at Waynesboro and Kosciusko.

Scarborough was born in Andrew, South Carolina, and studied at Brewton-Parker Institute, a Baptist junior college at Mt. Vernon, Ga. He earned degrees from Mercer University in Georgia and Southwestern Seminary, Ft. Worth, Tex.

He first accepted a Mississippi position in 1955. Since going to New Prospect, he and his wife Ellen have lived at Rt. 5, Oxford.

The master requires labor, the landlord requires rent, the captain requires fight, but God requires the heart.

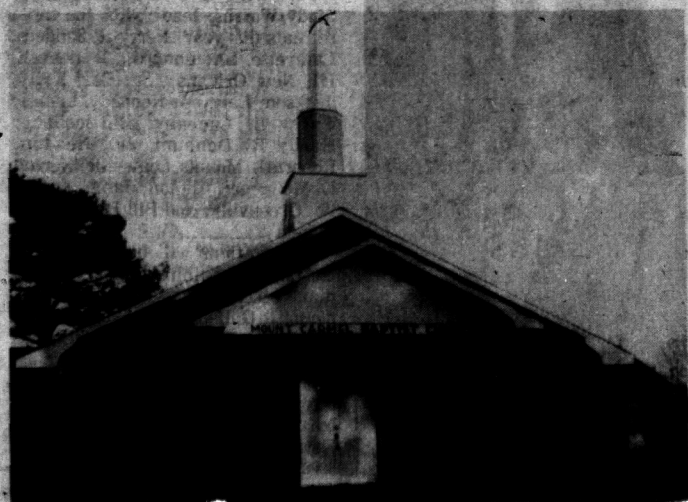
Trace Ridge will celebrate third year

Trace Ridge Church, Ridgeland, Mississippi, will celebrate its third anniversary on Feb. 15. A special day is planned, with emphasis on high attendance in Sunday School and the morning worship service.

All charter members will be recognized during the 11 o'clock service and brief historical highlights will be presented.

Mrs. Cova Weathersby, the eldest charter member, will be honored in the morning service, and a reception in her honor will be held in the Fellowship Hall, 2-3:30 p.m. Guest speaker will be Fred Tarpley, former interim pastor at Trace Ridge and former director of missions of Hinds-Madison Association.

Special music is planned for the morning service. The public is invited to this celebration. The church is located at 238 East Lake Harbour Drive, Ridgeland.



Mount Carmel will dedicate building

Mount Carmel Church, Edinburg, has completed its new church building. The first services were held in it Sunday, Jan. 25. There were 13 decisions during the two services, two for baptism, five by letter, and six rededications. A. A. Ward, a former pastor and a member, preached the first sermon; Jason Sharp, ordained by this church, also spoke.

The church has received much help and there is no debt. Ward and Sharpers were the Mississippi Baptist Convention Board; men from Broadmore Church, Jackson, who put the top on one Saturday; and men from Meridian

who wired the building and installed the lights. Three men of the church gave their labor every day. Others helped as time permitted; money came from many people of other places.

The Ward family, children and grandchildren of Younger A. Ward, who was church clerk and a deacon many years, gave the steeple and spire. The family of Mrs. Ward gave the pulpit furniture; different families bought the pews.

The dedication service will be Sunday, Feb. 15. Lunch will be served.

"Things have been moving" at Bond

By Libby Thompson

Things have really been moving at the Bond Baptist Church near Wiggins over the past couple of years. I would like to share a few of the blessings that have come our way. First, our church building caught on fire. Now, this might not seem like a blessing, but it has really helped our people to work together harder for the Lord.

Since then we have repodeled our sanctuary, added a pastor's study, a complete kitchen, and several more Sunday School rooms, and bought a church bus (which we have repainted beige and rust).

On the side of the bus we plan to have our church name painted. Our baseball and basketball church team wants us to have their name put on the side, too (the Home of the Bond Tornadoes). Now, I don't know who will win this discussion, but don't be surprised if you see a beige and rust bus going down the highway with Bond Tornadoes on it!

We have added a baptistry, plus stained glass windows. Our youths have redone our pews. We are now working on an organ fund and hope to have a new organ before the end of 1981.

There are other material things that have happened at our church, but now I would like to share with you some of

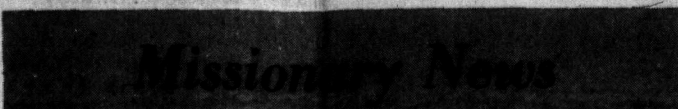
the things that have happened that are most important to us as children of God. I guess we have the most fantastic group of young people and children a church or community could ever have. Each summer we have Bible school and our average attendance is over 100.

We had last year was our youth department. We had an average of 30 to 35 each night. (Now, this was teenagers, not small children.)

We had a revival in September with Renee Frert from Gulfport as our guest evangelist and he really blessed us each night with his message from God. We had a guest song leader, Joe Clark from Hattiesburg. There were many discussions made each night.

We had a Christmas play this past Christmas for our young people, "The Silver Forest." It took a lot of hard work for all the kids, but they came through with flying colors as usual.

Now, I have bragged about our young people enough. Let me now tell you about the adults. We couldn't let the kids get ahead of us so we decided to a Christmas cantata. Well, since I was working with the Christmas play I volunteered to pick out the cantata. When I went to choose it, I told the lady that I needed something very pretty and very easy for our church to learn, so we picked out "Christ Is The Begi-



Samuel and Nancy Carmack, missionaries to Equatorial Brazil, have arrived at language school (address: Caixa 1635, 13100 Campinas, SP, Brazil). He was born in Albus, Okla., born in Texas, and grew up there and at Indianola, Miss. They were appointed in 1980.

Rachel Dubard, missionary associate to Liberia, has completed furlough and returned to the field (address: Box 1416, Monrovia, Liberia). She was born in Carroll County and lived in Jefferson, Miss.

Dorothy Lott, missionary to Brazil, has completed furlough and returned to the field (address: Caixa 35, 74000, Goiania, GO, Brazil). A native of Trail, Miss., she was appointed in 1969.

Mr. and Mrs. Phillip B. Plamer, missionaries to Gaza, are the parents

of a daughter, Julia Alison, born Jan. 7. They may be addressed at Baptist Hospital, Gaza, via Israel. He was born in Waco, Texas, and also lived in Arnoldsville, Ga.; Gulfport, Miss.; New Orleans, La.; Marietta, Ga.; Travis Air Force Base, Calif.; and Forest Park, Ga. She is the former Elaine Russell of Fort Worth, Texas.

Bob and Mary Lou Simmons, missionaries to the Philippines, have completed furlough and returned to the field (address: Box 7, Baguio City, Philippines 0201). Both are natives of Mississippi.

Charles and Inez Whitten, missionaries to Spain, have completed furlough and returned to the field (address: La Palmera, Apt. 4, TAF, ALTA (Las Palmas), Canary Islands, Spain). He is a native of Weir, Miss. She is a native of Louisville, Miss.

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American Dietetics approves MC foods, nutrition program

The Foods and Nutrition Program of the Department of Home Economics at Mississippi College has been approved by the American Dietetics Association, according to Frances McGuffee, head of the department.

McGuffee received notification of the approval in a letter from Marie Gabriel (R.D.), coordinator of the Council on Educational Preparation for the ADA. The approval became effective in December, 1980.

McGuffee pointed out that graduates of the undergraduate degree program in Foods and Nutrition can now enter an approved Intern or Work Experience Program after

which they will be eligible to write the Registration Examination to qualify as a Registered Dietitian.

"We are the only private college in the state and the only college in the central part of the state to be approved," said McGuffee.

The Home Economics department at Mississippi College instituted the Food and Nutrition major in 1975 with the ultimate goal being approval by the ADA. A full four-year semester-by-semester program has been established stressing science and business courses, in addition to home economics.

Roy Wilson began his ministry this month as pastor of Bethel Church, Northwest Association. He goes there from Lafayette Association. Several years ago he served as the Bethel pastor and also at New Hope in Northwest.

Bob Gray, who has been serving as interim minister of music, has been called as full-time staff member of First Church, West Point.

Henry Floyd has been called as interim pastor of Border Springs (Lowndes).

Mt. Zion (Lowndes) has employed Mrs. Judy Guinn as secretary.

George McFadin has resigned as assistant pastor and music/education director at First Church, Oxford. He has accepted a call to a similar post at First Church, Horn Lake, effective Feb. 16.

Mrs. Cathy Jeffcoats was recently called to become minister of education of the Parkway Church, NATCHEZ.

She was a former staff member at Woodlawn Church, Vicksburg; she was serving as administrative secretary at the Community Hospital in Natchez prior to accepting the Parkway position.

Since her going to Parkway, the Sunday School has set new records in attendance for each of her first two months. The church had never had 500 in Sunday School on any Sunday in December or January. Attendance was 512 December 7; 501 on December 14; 501 January 11; and 508 on January 25. Gerald P. Buckley is pastor.

Calvary (Clay), Feb. 22-23; Anis Shorosh, evangelist.

New Salem, Lowndes County, exceeded its Lottie Moon Offering goal of \$5,000. The church is buying a new pastor's home.

Goss Church of the Marion Association recently set its Lottie Moon goal at \$2,000.00. When the final offering was counted the total came to \$2,840.00. Jerry Mixon is the pastor.

Thursday, February 12, 1981

BAPTIST RECORD PAGE 7

MASHULAVILLE (ELIM) BAPTIST CHURCH

Constituted May 15, 1835, in a schoolhouse on Hashuqua Creek with fifteen members. Present building erected in 1855. Services held continually since organization.

Mashulaville erects marker

A historical marker (privately funded) has been erected at the site of Mashulaville Church, Noxubee Association.

The church was constituted as Elim Baptist Church on May 15, 1835, with William B. Lloyd as first pastor. The name was changed to Mashulaville in 1955, and "full time" preaching services were adopted in 1957. The present pastor is Eddie Kilian.

The church anticipates an appropriate sesqui-centennial observance in 1985, according to E. Q. Richards, church clerk.

State churches give to Lottie Moon

New Salem, Lowndes County, exceeded its Lottie Moon Offering goal of \$5,000. The church is buying a new pastor's home.

Goss Church of the Marion Association recently set its Lottie Moon goal at \$2,000.00. When the final offering was counted the total came to \$2,840.00. Jerry Mixon is the pastor.

Byram Church's Lottie Moon goal of \$3,350 has been surpassed with a total offering of \$3,631.41. Henry J. Bennett is pastor; Mrs. Anne Bates is WMU director.

Bob and Nicki Williams of Jackson are in Florida this week, to share their testimony through the medium of chalk-talk presentations in three churches. On Feb. 11 they spoke in evening prayer service at Olive Branch Baptist Church, Pensacola. On Feb. 13, at 7 p.m., they will be guest speakers for the youth Valentine banquet at Lake Forest Baptist Church, Jacksonville, and on Feb. 14 at 6:30 p.m. will present the program for the adult Valentine banquet at Highlands Baptist Church, Ocala. He is in evangelism. She is the hostess for "Good Morning, Mississippi," and the teacher on "Romper Room," both on Channel 12, WJTV, Jackson.

First Church, Brooklyn (Lebanon) ordained Tommy E. Boone, Jr. and J. Cecil Burt as deacons on Feb. 8. The ordination sermon was delivered by Douglas E. Benedict, Sr. former interim pastor of the church. Special music, "I Will Serve Thee," was sung by Jenny Shepherd, Joy Burt, Hilda Hatten and Debbie Burt. A reception for the newly ordained men and their families was held in the fellowship building.

Cheryl Prewitt, Miss America of 1980, was presented in concert at Morrison Heights Church, Clinton, on Wednesday evening, Feb. 11. Members of her family from Ackerman, brothers Tim and Heath and sister Paulette, sang with her. The occasion for this concert was the Family Valentine Banquet at Morrison Heights. Jan Cossitt is the church's activities director.

CORPUS CHRISTI, Texas (BP)—Cameron Byler, manager of Zephyr Baptist Encampment near Corpus Christi, and former staffer with Texas Baptists, has been named the first executive director of Baptist Men and Royal Ambassadors for the Alaska Baptist Convention.

Mr. and Mrs. Albert Wayne Eaves, Sr., have retired after 15 years as houseparents at the Louisiana Baptist Children's Home in Monroe. They now make their home at Louisville, MS.

ATLANTA (BP)—Wendell Belew, director of the Missions Ministries Division for the SBC Home Mission Board, has been invited to teach at Yale University's divinity school during the spring semester of 1981.

He is the current president of the American Society of Missiology, is teaching a course on "churches on mission" at Yale.

Three youths at Colonial Heights Church, Jackson — David Prescott, Cindy Burleson, and Jeanna Carson — shown with their pastor, Gerald Harris, were awarded the Bible Searchers Memory Plan "Certificate of Excellence" on Oct. 5, 1980.

This certificate is awarded to Bible students for learning 40 memory verses, the books and divisions of the Bible, and four extended passages of Scripture.

First, Oxford ordained Tom Randle as deacon Sunday night, Jan. 18. De-troy Bobbit was guest speaker. Lewis Sewell is pastor.

Carlos Serrano, baritone, from Vieques, Puerto Rico, presented a music program at Highland Church, Meridian, Feb. 4, accompanied by Barbara Fortenberry.

Kenneth McMillen, pastor of Byhalia Church, and Mrs. McMillen have announced the arrival of John Albert McMillen, born at Baptist Hospital East in Memphis on Jan. 16, 1981. John Albert was also welcome by sisters Angela of Blue Mountain College, and Lynn and Amy of Byhalia. Grandparents are Mr. and Mrs. Albert Brand of Calhoun City and the late Rev. and Mrs. John M. McMillen of New Albany.

Magnolia Street Church, Laurel, recently ordained two deacons: Raymond Byrd and Jimmy Temple were raised to active deacons. They had just completed six months as junior deacons. Frank Harmon of Purvis, a former pastor, brought the ordination sermon.

The Byrds family, Raymond, his wife Katie, and three children have been members of Magnolia Street for about 14 years. Byrd is a teacher of junior high boys in Sunday School. Temple, who was raised in the Magnolia Street Church, and his wife Arlene, have two daughters. With the ordination of these two, the active deacon body now numbers 15.

NEW YORK (BP) — J. Edward Cunningham has been appointed a field executive secretary in the national distribution department of the American Bible Society.

Cunningham, a Southern Baptist clergyman, will be based in Atlanta, Ga., and will train, recruit and supervise national distribution field staff throughout the country. He has been with the American Bible Society since 1967.

Steve Bryan Smith was ordained to the gospel ministry Sunday night, Feb. 8, at Morrison Heights Church, Clinton. Kermit D. McGregor is pastor.

Thurman Tidwell, member of First Church, Nesbit, died recently, and left his estate of around \$50,000 to the church, according to a report by the pastor at Nesbit, Don Henderson.

FAIRFIELD CHURCH, MOSELLE, presented a candlelight recognition service for Acteens recently, using the theme, "Jewels of His Kingdom." Queens are, left to right: Delicia Sellers, Sherry Carter, Candy Sumner, and Lisa Black.



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The Donn Kenyon Singers of Jackson, will be in concert 7 p.m. Sunday, Feb. 15 at Woodlawn Hills Church, Jackson. Donn R. Kenyon, the leader of the group, has been involved full time in ministry and music with Youth For Christ and local churches in Flint and Lansing, Michigan, and Houston and Dallas/Fort Worth, Texas, and most recently in Jackson at Hillcrest Church. The group includes Donna Stephen, 26, a music education major at College, Kurt, 22, and a senior at Forest Hills high school, M. C. and Jeff, 17, a senior at Forest Hills high school.

South McComb Church has bought a new 15-passenger Dodge van for use in the church program. A group of youths from the church traveled in the van to the Ridgecrest Conference Center in North Carolina during Christmas holidays to attend the Winter Youth Celebration. David Millican is pastor.

Sand Hill (George-Greene) gave its old pews to the Indian church in Jackson Association. The Indian congregation does not yet have a sanctuary, but plans to build one in future. Claude Fortenberry is the Sand Hill pastor.

First, Columbus, during a "Miracle of Columbus" emphasis this summer plans to erect an education and music building, debt-free; conduct a music concert; conduct Vacation Bible School; and have a number of Back-yard Bible Clubs.

First Church, Kosciusko, Ed Gandy, pastor, voted to become a partner with Sidney Church, Sidney, Montana, Russell Smith, pastor. Parkway Church, Kosciusko, Bobby Smith, pastor, voted to adopt the Baptist mission at Red Lodge, Montana, Jack Fortenberry, mission pastor.

Byhalia Church, Marshall County, had three participants in the Keyboard Festival held in Pontotoc. Nichols, LeAnne Shelton, and Michael Andrews all received a Superior rating. Mrs. Ruby Hasty of Byhalia is their piano teacher. Kenneth McMillen is their pastor.

Fellowship (Pike) is adding a new education annex. Barry Webster is pastor.



BORDER SPRINGS CHURCH, CALEDONIA, Lowndes County, presented a musical, "An Old-Fashioned Christmas," under direction of Michael Carroll, minister of music. Those taking part: row 1 — Scott Fleming, Laura Brock, Al Finch, Rodney Finch, Ruth Wyatt, Michele Beatty, Mike Dodson. Row 2 — Mitch Wiggins, Mark Dodson, Jenny Jones, Brian Jones. Row 3 — Wanda Floyd, Eddie Wiggins, Marissa Beatty, Bonnie Wyatt, Sue Duncan. Row 4 — Emma Jane Wiggins, Mary Linn, Marcia Finch, Barbara June Beatty, Brenda Dodson, Hattie Lou Ward. Not pictured — Mike Chandler, Ralph Wyatt. Henry Floyd is pastor.

Al Fike will speak at Clarke during spiritual emphasis days

Spiritual Emphasis time at Clarke College will be held at 10 a.m. Monday and Tuesday.

Al Fike, Leakesville, will be the visiting evangelist. Fike has been involved in full-time youth ministries for some time and has led fellowships, retreats, and spiritual emphasis programs concerned with Christian growth and discipleship.

Services during the week will begin at 10 a.m. Monday and Wednesday, 3

p.m. Tuesday, 8:20 p.m. Monday and Tuesday, and 7 p.m. Wednesday. For more information, contact J. B. Cos-filow, director of religious activities at Clarke.

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SCRAPBOOK

Reassurance

Here in the winter there is a quiet intensity when sparrows chirp from their perch on the telephone line. A jet plane booms, marking the bare blue sky with a white vapor trail. Tourist robins with flame-bright breasts have claimed the holly berries.

No crickets call from frost-nipped grass. The camellia's rosy-red petals show the cold wind's bite. A sweet olive continues to bloom.

Although I am aware that winter's duel against the cold is part of God's plan, I am reassured by His words that Spring will follow when the daffodil will lift its golden horn, and there will be a resurrection of green. Ice and snow will vanish before the sun's fire.

I pray that all people praise Thee, Lord, for "Thou crownest the year with goodness."

—Eunice Barnes Pascagoula

The touch of your hand on mine

When shadows fall at even tide
And the cares of the day are o'er,
I sit alone in the twilight time
And long for the touch of your hand
—on mine.

The memories of the long ago
Come surging through the gloom.
Sweetheart, our love was pure and
sublime
For I had, the touch of your hand
—on mine.

Your voice comes to me o'er and o'er,
Your footsteps I hear at the door.
I see your smiling face in the shadows
fine.
How I need the touch of your hand
—on mine.

The days will pass and I'm so alone,
Someday together we'll always be
When I too will walk that path divine;
Again I'll have the touch of your hand
—on mine.

—Cleone W. Langley

Saviour

Gentle Saviour, precious Saviour, never pushing,
always loving,

Guiding Master, giving Father, always forgiving,
never grudging,

Leading me, guiding me, seeking me, finding me,

Gentle Jesus, precious Jesus, always strengthen
and uplift me

—Sherry Jackson
—Corinth, Miss.

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Freedom and Israel's example

By Gordon H. Sansing, Pastor
Pastor, First, Pontiac
1 Corinthians 10:1-11:1

When Oliver Cromwell was planning the education of his son Richard, he said, "I would have him learn a little history." What a tremendous plus it would be if people of the twentieth century took lessons and learned from history.

Paul looks to history in this lesson to show what can happen to people who have been blessed with great privileges. If Israel, having been called forth by God, did not escape God's judgment of these because of unfaithfulness, the new Israel (the church) would not escape either.

1. Warning From Israel In The Wilderness (10:1-13)

Paul returns to the matter of eating meat offered to idols now since he has defended his apostleship, and challenges the Corinthian Christians to use their freedom to become the most effective witness possible. He uses the experience of Israel as a warning in teaching these Corinthians, particularly those who claimed to be so enlightened and self-confident. These regarded themselves as the truly spiritual members of the congregation.

In their Christian freedom they advocated no restraints as the vital expression of their enlightenment, and this freedom included participation in the cultic meals at pagan temples. Apparently they assumed that baptism and participation in the Lord's Supper made them immune to any harmful consequences from idolatrous practice. Paul warned them about self-trust and cautioned them to rely upon God for moral purity in an immoral climate.

Israel failed due to pride, self-trust and a misunderstanding of what it meant to be the people of God. Paul's analogy is that Israel had been immersed as the cloud hovered over them, and as they went through the sea on dry ground with walls of water on either side. The point was that Israel gave outward evidence that she had accepted Moses' leadership under God. In the same sense Christian baptism outwardly symbolized that Christ had been received as Lord and Savior.

Israel had also been nurtured and fed by God in the wilderness. Paul saw this as a type of Lord's Supper. Food

and water were divinely provided for Israel in the wilderness journey, and the Israelites partook of it. In eating the elements of the Lord's Supper, the Christian symbolizes that which God in Christ has done for salvation.

No saving power is connected with either of these. It was as called out people of God that these were experienced.

Paul referred to the preexistence of Christ in verse 4. He said it was Christ who sustained Israel in the wilderness. He is the same one who, through His Holy Spirit, sustains the Christian even today.

But in spite of Israel's privileged relationship with God, God was not well pleased because of her unfaithfulness, and Israel was overthrown in the wilderness. Israel presumed upon her relationship to God as chosen people. Israel failed to realize the responsibility involved. Through the example of Israel, Paul pointed out the demands of mature faith. The fact that these Corinthian Christians were redeemed by grace did not mean they could live as they pleased in their pagan environment. They must live as Christ-willed and seek to lead other people to faith in Him.

That which happened to Israel should serve as a warning. Israel's downfall was due to sin, Paul lists these in verses 6-10. The sins were: (1) desiring evil (v. 6 - Numbers 11:4-34); (2) worshipping idols (v. 7 - Exodus 32:1-6); (3) sexual immorality (v. 8 - Numbers 25:1-9); (4) grumbling (v. 10 - Numbers 16).

Seeing these examples, these Corinthian Christians should learn lest they also fall. If there is trust in God, then there is provided deliverance from every temptation. Always, the outcome of testing (temptation) depends on whether or not one yields to God or Satan.

2. Flee Idolatry (10:14-22)

Paul urged these to flee from sins of idolatry and immorality. The aim is not to see how close you can come to sin but how far away from it you can get. The Christian principle is that one cannot participate in both the Lord's Supper and an idol feast. God demands total allegiance and will not share in a divided loyalty.

3. Limits Of Christian Freedom (10:23-11:1)

Paul now concludes his discussion

on meat offered to idols. He states that a Christian is free to do that which is not sinful. But, there must be the recognition that a particular act, though not sinful, may not be wise and best for it may not build up another.

The Christian principle of love for a brother is again implied with reference to eating meat offered to idols. The interests of the kingdom of God may take precedence over personal preference.

There are three words of counsel in these closing verses which are principles for Christian living. First, "Do all for the glory of God." Second, "Do not cause anyone to stumble." Third, be an example of Christ. The desire in this is to live for Christ and see people saved. May that be the consuming passion for all God's people.

Devotional

Why doesn't God do something about evil?

By Jim Futral, Pastor, First, Amory

Habakkuk is an unusual prophet. While most prophets are spokesmen for God, Habakkuk speaks to God. His name means wrestler and he wrestles with God for the people. He is a doubting prophet with a question mark for a brain. Why doesn't God act to do something about evil, injustice, and wrong? He feels that God is inattentive, inactive, and indifferent.

But God responds quickly to Habakkuk in the first chapter of the book by his name. God sets the preacher straight in his thinking and questioning. God tells the prophet three things.

I. Do not blame me for what the wickedness of man is responsible for. In verse 5, God points out that Habakkuk was "among the heathen." Sin results in hurts, separations, decay, and destruction. Since we live in a sin-infested world, the results are going to be felt by all of us. Either Habakkuk forgot, or at least did not figure into his reasoning the fact that God made man a creature of choice. Man is not a manipulated robot but a being, able to choose right or wrong. When he chooses wrong and reaps its consequences, God cannot be held responsible for the wrong or the results.

II. You cannot see, nor will you believe, all that I am doing. History proves what only faith enables you to see at the time, that God is at work! Habakkuk had no idea that God was active in so many places in so many ways. To be sure, God was not and is not dead or even inactive! We just do not see or recognize his actions!

III. The total scope of my actions are not seen in a day. It would take years to raise up the nation that would bring some correction to Israel. But then He has all the ages in which to demonstrate his justice! We all want instant answers and quick corrective measures, but God need not act so fast.

Habakkuk brings to us some valuable lessons: In any crisis you can believe God. God's work is bigger than our small world, and what may seem bad, may be good, in the plan of God! May God help us to remember these truths as we face the wrongs around us.



Futral

W. J. Hughes, missions director, stands tall in Big Sky Country

By W. Levon Moore

Director of Missions, Attala Co.

It takes a big man to cover the vast territory known as "Big Sky" Country in Montana. Such a man is W. J. Hughes, area missionary for the eastern half of the state. The 6-foot-6 native of Bogie Chitto, went to Billings, Mont., in March, 1975, to become director of missions in an area covering 73,500 square miles.

At that time, this area, approximately one and one-half times the size of Mississippi, had 13 Southern Baptist Churches. Today, there are 32 churches and missions organized in three associations, the Yellowstone, the Big Sky, and Hi Line.

Before going to Montana, Hughes served as pastor in several pioneer areas. In 1958 he went from Morgantown Church near Natchez, to Grand Forks, N. D., to begin a new work. He and his wife, Dorothy, worked in Grand Forks for five months before they enlisted the first member of their

church. Hughes stayed in Grand Forks for 15 years.

From there he went to southern Wyoming, and during the next three years started work in five towns. During his 18 years as a pioneer missions pastor he started every work he pastored.

Having received his education at Copiah-Lincoln Junior College, Mississippi College, and New Orleans Seminary he is qualified academically to relate to all his pastors, many of whom are seminary graduates.

Some of his pastors live as far as 70 miles from the nearest fellow-Southern Baptist pastor. Isolation and loneliness are real threats to pastors and their families. Missionary Hughes seeks to fill this gap by personally contacting his pastors as frequently as possible. Last year he drove 78,000 miles in ministering to pastors and churches. Although 19 new works have been started by Hughes, his main emphasis is not to start new work but to keep many of existing churches alive.

Hughes' wife, Dorothy, does his secretarial work, takes care of sons Mark and John who are at home, undergirds the constantly moving ministry of her husband, serves as hostess to a stream of out-of-state guests who come to their home in connection with their missions ministry, and still finds time to write for a number of periodicals. The

Hughes have two other children, Sam, a student at Midwestern Seminary in Kansas City, and Martha, a student at Oklahoma Baptist University.

The big, tall missionary, striding across eastern Montana, wearing cowboy boots and a ten-gallon hat, moves always with a purpose. He witnesses to the lost, counsels with his pastors, preaches and teaches constantly, and is always alert to opportunities for starting new work in strategic areas.

The work in Montana is challenging and difficult. Only a big man could provide the leadership necessary to evangelize and congregationalize that vast area. Dub Hughes, physically and spiritually, is that kind of man.

(Note: As part of the Partners In Pioneer Missions program being promoted by the Attala County Baptist Association, Levon Moore, Kosciusko, director of missions, recently spent six days and traveled over 2,000 miles in Montana gathering information concerning areas of need. With W. J. Hughes as his host, he visited or contacted 24 of his 32 churches and missions in the eastern half of Montana. These 32 units of work are related to three associations served by Hughes. Moore visited with and interviewed 20 pastors, four of whom serve two churches or missions.)

Georgia retiree prays his way into pastorate

ATLANTA (BP) — Barton Jones might not be working so hard if he'd kept his prayers to himself.

But when members of Cambridge (Kansas) Baptist Church told him they'd lost their pastor, Jones felt compelled to ask God to send help for them.

God said, "I want you."

Jones' involvement with the church began last summer when he spent two months helping construct a building. A retired Delta Airlines employee from suburban Forest Park, Ga., he simply wanted "to make the best use of my time."

He endeared himself to Cambridge Baptist, and they thought of him when their pastor left. "We decided we needed a divocational pastor, and we asked brother Jones to help us look," says deacon Stanley Ashbury. Then they decided on Jones as interim pas-

tor and "grabbed him with open arms."

Although new to the pastorate, Jones doesn't plan to start out like a novice. "There is a great need for personal visitation and evangelism," he says of the 47-member church in the small south Kansas farm and ranch community.

Jones realizes he "doesn't know it all," so he's counting on an extra source of wisdom and strength. "I can't do anything of myself," he explains. "I've just got to let the Lord work through me."

Tact fails the moment it is noticed.

One of the most important trips a man can make is that involved in meeting the other fellow halfway.

Make one person happy each day — even if it's yourself.



Uniform Lesson

Live your faith

By Tom F. Rayburn, Pastor
First, Booneville
Matthew 16:13-28

The purpose of the lesson is to learn what Jesus' Messiahship means. Also, to learn that the Messiah came to save sinners from sin.

V-13 Caesarea Philippi — A town located in the tribe of Naphtali at the foot of Mt. Hermon. There is another town called Caesarea. It is located on the Mediterranean coast. Jesus was coming north from the region of Bethsaida and from Magdala. Here at the foot waters of the Jordan River and in the mountains Jesus asks his disciples if they know who He really is. "Who Do Men Say?" — Jesus wanted to know the opinions of the people about himself. He had healed the sick, given sight to the blind, made the deaf hear, spoke the word of God with authority. He was no ordinary person. Son of Man — This is Jesus' favorite title for himself. Daniel 7:13 uses the term in a prophecy. "I kept looking in the night visions and behold with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him."

V-14 And They Said — Some thought John the Baptist had risen from the dead. Some thought Elijah had risen from the dead. Elijah performed many miracles and resembled John in his manner of life and that which he taught. Others thought that Jeremiah had risen from the dead. The prophet Malachi 4:5,6 had predicted that Elijah would be sent before the coming of the Messiah to prepare the way for Him. This did not mean that he would appear in person, but that one should appear with a striking resemblance to him. Luke 1:17 states, "And it is he who will go before Him in the spirit and power of Elijah, to turn the hearts of the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord." But the Jews did not understand. They thought that he would appear in person. They also thought that Jeremiah and some other prophets would appear and usher in the Messiah. So they thought Jesus was a prophet to usher in the Messiah's coming. They did not understand that Jesus was the Messiah.

VS 15-16 Peter Answered, "Thou Art Christ." — The word Christ is a Greek word or title which means The Anointed One. The word Messiah is a Hebrew word or title which means

God's Holy One. The two titles mean the same thing. The Son — This means literally a descendant. It would be impossible to convince a Jew that Jesus was the Messiah unless it could be shown that he descended from David. Of The Living God — The true God is living and alive as compared to idols of sticks and stone which are dead.

V-17 Blessed, Simon Bar-Jona — You are blessed, Simon, because you were for son. So Peter was the son of Jona. For Flesh and Blood — They had not learned it from Jesus' physical appearance. They had learned it from God. They learned it by his miracles, his instructions, and his teachings about God.

V-18 Thou Art Peter. — Peter had called Jesus by a name that expressed his true character; Messiah, or Christ. Now Jesus calls Peter by a name that expresses his true character; a rock. He would be solid, firm, and stable in his relationship to Christ. Upon This Rock I Will Build My Church — Jesus said, "Peter, you are a rock. You have shown yourself firm and fit for the work of laying the foundation of the church. Upon you I will build it. You will be highly honored. You will be the first to make known the gospel to the Jew and the Gentile." This was accomplished when he preached to the Jews (Acts 2:14-36) and when he preached to Cornelius and his friends in Acts 10. My Church — It means called out. The church was a group of believers in Christ called out from the world. Gates of Hell — This means councils, designs, and evil purposes. Evil may weaken the church, but it will not prevail, or win the victory over the church. Hell — The place of departed evil spirits. The abode of the lost. The place where sinners are separated from God forever. A place of torment, a place of regret, everlasting regret that Jesus was rejected as Savior.

V-19 I Will Give Unto Thee The Keys — He will make Peter the one who opens the door of faith. When the gospel is preached the door of faith is opened. The key is the gospel of Christ. Thou Shalt Bind — Whatever the Apostles forbade in the church would have God's approval. Whatever they permitted or commanded, it would have the Lord's blessing. They would be led by the Holy Spirit. They would organize by the teachings of Christ and by the teachings of the Holy Spirit. They would set

up certain disciplines in the church. For example, the Gentile converts were commanded to abstain from pollutions of idols, and from fornication, and from things strangled, and from blood, Acts 15:20. They directed what was to be observed as they organized the church.

V-20 Tell No Man That He Was Jesus The Christ — His time was not at hand and he was not ready to arouse the hatred of the Jews before the appointed hour of his trial and crucifixion.

V-21 That He Must Go Unto Jerusalem and Suffer — This is the first time that he told them that he would die. If he had told them this in the beginning when they first followed him, they would have rejected him. He first convinced them that he was the Christ. Then he began wisely to prepare them for his death.

V-22 Then Peter Took Him — Peter took him aside as a friend. He could not stand the thought of Jesus' dying. The word rebuke does not mean that Peter assumed authority over Jesus. He merely stated his desire that he wished he would not have to die. He should not have done this. He should have submitted to Christ and not interfered.

V-23 Get Thee Behind Me, Satan — This does not mean that Jesus was calling Peter Satan. What Peter had just said was improper and Jesus was rebuking Peter. Thou Art An Offense — Jesus was saying, "If I follow your advice, I will not accomplish that for which I came. You are getting in my way Peter." Thou Art An Offense — Jesus was saying, "If I follow your advice, I will not accomplish that for which I came. You are getting in my way Peter." Thou Saviourest Not — You think that the things that God wants to do should not be done. You want to water down the word of God. This is what Jesus was telling Peter.

V-24 Let Him Deny Himself — Let a person surrender to God, and to his will. Let him serve God with mind, body, personality, time, and talents. Let him not seek his own happiness as the main purpose in life, but let him be willing to lay down his very life for Christ and the gospel. Take Up His Cross — When a person was condemned to be crucified, he had to carry his own cross to the place of execution. That was part of the sentence. To carry the cross is a figurative way of saying we must endure trials, and burdens in following Christ.

Life and Work Lesson

Responding to God's invitation

By James I. Heflin, Pastor
FBC, Greenville
Luke 14:1-35

One day a farmer in Louisiana went to his roadside mailbox to pick up his mail. To his great surprise, a white envelope he found there contained an invitation to the festivities surrounding the inauguration of the President of the United States. Immediately he began to share the exciting news with all his friends. He and his wife were invited to an event of tremendous importance.

"Are you going?" one of his neighbors asked.

"Of course, I'm going," the farmer replied. "I won't get an invitation like this but once in my life."

He was right. With an invitation like that he could not refuse to go. There is another invitation, given in Scripture, which is the very best anyone can receive. It is God's invitation to salvation. Have you responded with an acceptance?

Jesus continued to associate with the Pharisees because he loved them and wanted to influence them. While a guest in the home of a Pharisee (14:1, 7-11), Jesus told a parable to illustrate God's invitation. It was a story about a marriage feast. He chose a marriage banquet because that was one of the happiest occasions known. Family and friends gathered for a joyful celebration. There was adequate preparation, much food and laughter. Anyone would be happy to attend such a festival.

I. All Are Invited (14:12-14)

Christ took advantage of the occasion to give his host a lesson genuine hospitality (vv. 12-14). He contrasted true hospitality with selfishness. "Do not invite only those who can return you the favor," he said. "Invite those who can never repay you," said Jesus, "and you will be blessed." He informed the host that his reward would be spiritual and would come after the resurrection.

The Pharisees practiced inviting only those who could return the invitations. Jesus taught that by inviting those less fortunate than you, you are showing hospitality.

Invitations to the Kingdom of God do not come as favors for services rendered. They do not go to persons who have earned them. God calls all men everywhere and includes. Status has nothing to do with it. No one enters

God's Kingdom because of anything he has done or can do. He can make one worthy.

II. The Folly Of Excuses (14:15-20)

One of the guests correctly declared that a man is blessed indeed who eats bread at God's table, in God's Kingdom (v. 15). The banquet was a common figure for the joy of heaven among the Rabbis. Jesus replied to the declaration with another parable, the parable of the wedding feast.

A certain man prepared a great feast and invited a large number of people (v. 16). The story implies that they all accepted. He sent his servant to gather all the guests, after all preparations were complete (v. 17). They all offered excuses why they could not come.

The first person asked to be excused from the supper because he had bought a field. He needed to go and inspect his newly-acquired ground. The second person reported that he could not go because he had bought five yoke of oxen. He must go and try out the oxen. He also begged to be excused. A third man simply said that he had just married a wife and could not attend. He offered no further explanation. All were flimsy excuses. Each person who gave an excuse thought he had something more important to do than attend the banquet.

To the persons who offer them, excuses sound reasonable. Upon close examination, each excuse offered for not accepting God's invitation to accept Christ and enjoy a seat at heaven's banquet is just that — an excuse. God asks man to come to life. He offers each one of us an opportunity to sit at his table and enjoy fellowship with him. Whatever reason is offered for not coming, it is a reason. Nothing is more important than eternal life. Many will be invited, but not all will accept and enter the kingdom. Obviously this parable portrays an invitation to the Messianic Kingdom. But you must accept in order to enter.

III. Provisions For All Who Come (15:21-24)

When the servant reported his list of responses, the host became angry (v. 21), and with good reason. Those who refused to come disregarded his preparations and expectations. He instructed his servant to go out and search everywhere and invite everyone he saw to the banquet. All the

ready-made feast prepared and ready to eat, sat empty.

God must react with a mixture of sorrow and anger when he sees that folks refuse to come to his table. He has done everything to secure our salvation. He has prepared for believers a feast in Heaven. All we have to do is accept the invitation to come. Yet people refuse.

The servant, anticipating his master's response, already had invited everyone to the feast (v. 22). "There is still room for others," he reported. The lord of the house was perplexed. "Go into the highways and hedges and compel them to come," he urged. "I want my house filled for this joyous event." Invite even the passersby, he insisted.

"There is room at the cross for you." These words of a familiar hymn tell the story of God's provision. "Though many have come, there's still room for one. Yes, there's room at the cross for you." No matter how many come, we cannot overflow the house of God. Our Father's desire is for many to come. That was the purpose of the invitation from the beginning. "Come for all things are now ready."

The last word of the host was that all who refused his invitation would never taste his supper. What a sad remark. God's spirit will not always strive with man. If anyone gives a final, irrevocable "No," God will not force the issue. He will simply close the door to the banquet hall. In the meanwhile, he patiently waits. He gives ample time for response.

When Christians invite others to accept Christ, we are extending God's invitation to a heavenly feast. Though we invite all we see, there is room enough at the table. Some will offer poor excuses. Some will come. Still we must witness and extend the invitation. All who refuse will someday hear that the door is closed. There will be no more time for response. Let us then not grow weary in well doing. Keep telling the story of Jesus. The response is the decision of the individual who has received the invitation.

Daylight saving time just makes some people tired an hour earlier.

You can only fill the bucket that which it contains.